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CHRISTIANS UNITED IN CHRIST.

For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.—ROMANS xii. 4, 5.

THE writings of the Old and New Testaments abound with figurative expressions, some of which are resplendent in their imagery and pertinent in their application. Some of the most innocent and interesting objects in the natural world were selected, by "holy men of old," to brighten the scenes of prophecy and grace the pages of inspiration. To illustrate the doctrines of redemption with simplicity and correctness, and to enforce the practical parts of religion on the hearts and attention of mankind, images and things with which every one is familiar were chosen; and, being clothed in the beauties of pure eloquence and the charms of divine poetry, they produce a powerful impression on the understanding and affections. In the scriptures, the church of Christ is represented by various figures and by numerous descriptions. Sometimes it is compared to a flock of sheep, under the guidance and protection of a kind and faithful shepherd, who leads them "in green pastures beside the waters of rest." Sometimes it is compared to a building, reared on a sure and immoveable foundation,

and having its various parts united in one superstructure by Jesus Christ, "the chief corner-stone." In the language at the head of this article, it is compared to a human body, composed of "many members," these members filling different offices, while all contribute to its enjoyment and protection. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." This language may be applied to a particular society of Christians, united for mutual edification, and for the observance of religious institutions, or to the whole church of Christ, formed of all believers in every age and in every part of the world. Let us endeavour to explain it, by making a few simple remarks.

I. Contemplate the figure under which the church of Christ is here represented—"One body in Christ."

Among the Christians at Rome it is probable some of them were superior to the rest both in mental endowments and spiritual gifts; but, to prevent the indulgence of

pride or self-complacency in the minds of such persons, the apostle compared the Christian church to a human body, composed of "many members," between which there existed a mutual and unbroken dependance. This was calculated to check the first appearance of ostentation, among those whose virtues and intellectual superiority would procure them influence and distinction in the church, by exhibiting the original source of their natural talents, moral endowments, and christian graces. The church, thus compared to a "body," has Jesus Christ for its head, on whom all the members are dependent for their spiritual existence and heavenly-mindedness. There is great beauty in the application of this figure to the Christian church: on the one hand it exhibits the pre-eminence and glory of Christ, "who is the head of the body, the church;" and on the other it points out the mutual dependance and endearing relation which exist among all who believe in the Son of God. The superiority of Christ, the head, to his people, the members of his body, may be illustrated by all the relations of life, and all the modifications of society. In a community or nation there are various gradations among the people of whom it is composed, while there is an intimate and reciprocal connexion between them; and, to promote the end for which society exists, supreme power is either trusted to individual responsibility, or to men in a collective capacity. Now in the human body there is an obvious relation between all its members, and one of them cannot say to another, I have no need of thee; still, greater importance is attached to some than the rest, while the supremacy centres in the head. There may be a mutilation of its

members, but if the head continues unimpaired life will often remain; while if the head is vitally injured, though the other members should escape direct injury, life will be extinct. In like manner Christ is the "fountain of life" to all who believe in his name, "for he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." "And God hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Again, consider the numerous members of which the Christian church is constituted—"We have *many members* in one body."

The "body" mentioned in this language is the church of which Christ is the head, and all who are the subjects of evangelical repentance and faith are its real and essential members. In the human body, while we are constrained to admire its beautiful texture, and the mechanism and originality of its contrivance, we are not less delighted with the dependance and harmony of all its members, uniting and employing their influence for mutual protection and reciprocal enjoyment. If disease or accident requires the amputation of a single limb, the body is imperfect and deprived of its original beauty; but, when all its members perform their respective functions without obstruction, we exclaim with the psalmist, "I am fearfully and wonderfully made!" Now let us contemplate the "many members" of which the body of Christ is composed, and we shall perceive the force and propriety of Paul's expression. What an interesting subject does this open for contemplation! It is easier to con-

ceive of it, in our own minds, than to communicate it to others by signs or by language. We can take a cursory glance at the church, from its commencement through all successive periods of time, and we can pourtray in our imagination its glory in future ages, and the accessions which await its final triumph and consummation; but when we refer to numbers—to the hundreds, and thousands, and millions, who have “believed through grace,” and obtained a title to “everlasting habitations,” we must be satisfied with silent raptures and profound admiration. Go, Christian! and count the stars which decorate the heavens and fill them with glory; go, and number every particle of sand that is found on the face of the earth; go, and tell the dews of the morning, which sparkle on every blade of grass, on every flower of the field, and on every tree of the forest; go, and collect the waters of the sea in the hollow of your hand, and calculate the number of drops they contain: then, and not till then, can you know the millions of souls which belong to the church of Christ! Consider the pious patriarchs, and prophets, and righteous men belonging to the ancient people of God, who died in the faith of the promised Messiah; consider the multitudes that were converted to God by the labours of apostolic men, and the progress which the gospel made in the primitive age through Judea, Greece, and the Roman empire; consider the achievement of the Reformation, and the numbers who embraced the Christian faith; consider the thousands whose names are enrolled among the army of martyrs who died in attestation of the truth and excellence of the Bible; consider the aggregate of good

men now in existence, and the scenes of prophetic and millennial glory yet unfolded to the church of Christ; and this will give a faint idea of “the many members” belonging to the mystical body of Jesus.*

Furthermore, as the church of Christ is distinguished by “many members,” so they have to perform *various functions*—“All members have not the same office.”

In the human body each member has a different office assigned it by the wise Creator, to perform the duties of which, it possesses a fitness and ability. The eye, for instance, whose formation is so delicate and admirable, is capable of answering all the objects of vision; the ear, whose construction demonstrates the wisdom of its Maker, is designed to answer the purposes of hearing; and the hand, which moves in obedience to the will of man, is for defence and labour. As the conformation of these members differs from one another, so their offices are peculiar, and each of them must perform its particular functions. This variety of offices allotted to different members of the human body is equally obvious in the church of God; for, when Christ ascended on high, he received gifts for men, “and gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.”

This gradual distinction and mutual variety among believers seem necessary for the existence of a Christian church, and for answering the design of its formation, while it is a sight of peculiar interest to witness contrary ele-

* See Dan. xii. 13, 14, & Rev. vii. 9, 10.

ments united, by the force and attraction of moral principles, each fulfilling its particular functions, and all contributing to the general good. In every church this state of things must exist; and, so long as each person finds out his proper sphere of exertion, "all things will be done decently and in order." Without these variations among the members of a Christian society, it is difficult to perceive how their peace would be secured, or their edification be promoted. For military discipline and martial achievements these gradations are essential; in civil communities and courts of judicature they are indispensable; without them parental authority and domestic happiness would be in jeopardy; and without their influence society would be disorganized, and churches thrown into confusion. A church composed of "many members" may be compared to a piece of machinery, containing a great many parts of dissimilar nature and form, but all of which make a perfect whole, adapted to answer all the ends of its contrivance; so, in the church of Christ, the variety of talent, character, principle, and disposition, which seem to distinguish good men, not only add beauty to the picture by the distinctions of shade, but contribute in a great measure to the welfare of Zion. All Christians are not fitted for the same stations. There is a great disparity in their intellectual endowments, as well as in their experience and knowledge of divine truth. Some are babes in Christ, others are young men, and many are fathers in Israel. Some are distinguished for prudence, some for humility, some for meekness, some for spiritual mindedness, some for private virtues others for public

exertions. Sometimes we find the courage and zeal of Luther acting in co-operation with the caution and gentleness of Melancthon; at other times we see the public missionary spirit of Fuller, united with the prudence of Sutcliffe, and the seraphic ardour of Pearce; and by the combination of these natural and moral endowments it cannot be doubted that the reign of peace and righteousness upon earth is materially promoted. As there was a difference in the mental constitution and the moral features of these devoted men of God, so they acted various parts in the theatre of the moral world; while the latter were fitted to take an active and diversified part in the origination and superintendence of the Baptist Mission to India, which, under the direction of Heaven, was the means of calling from the shades of obscurity into public view, a man whose amiable character and christian meekness can be surpassed only by his philological distinction, and the pre-eminence which he has attained as a translator of the scriptures. While, then, it is admitted that "all members have not the same office," that "there are diversities of gifts," and "differences of administration," still it cannot be denied that every Christian, whether admired for private virtues, or public exertions, has his proper station assigned him in the church by the Son of God; and unless he is contented with his own sphere of operation, without entering on the jurisdiction of others, his talents and knowledge of divine things will be of little advantage to the society with which he is united.

Moreover, consider the *unity* of the Christian church—"One body in Christ."

The members which are essen-

tial to the symmetry and perfection of the human body are many, though they constitute but one piece of mechanism, capable of performing its functions without a moment's cessation during the period of "threescore years and ten." The same may be said of our favoured country under the reign of King William; although the opinions of the people may differ on some important subjects, still they form but *one nation*, owing allegiance to the same monarch, amenable to the same laws, entitled to the same rights. Now, it would be absurd to deny the *unity* of the nation because all people were not agreed about the most advantageous form of government, or because some were demagogues in agitation, and others the enemies of reform, while all were obedient to the laws and constitution of the country. Something of this sort, however, is the line of argument that Catholics adopt towards Protestants. They say the scriptures speak of the church as "one body," a "flock," a "building," a "family," but this unity is found in no church on earth but that of Rome, for, in whatever country Catholics are found, their faith and ritual are identified. It is not difficult to account for this boasted unity among Papists, because it is well known the right of private judgment in matters of religion is denied them; they believe what the priest believes; the priest believes what the pope believes, &c. &c. &c. The minds of the people are kept in ignorance of the most important subjects through priestly domination, the unfettered reading of the scriptures is prohibited, and consequently an end is put to investigation about "the oracles of God." But there is a unity

among Protestants; there is a unity of principle, of sentiment, and of affection, in reference to the *fundamental doctrines* of the Bible, among all who have been taught of God, and have received "the truth as it is in Jesus." Can there not be filial affection and obedience pervading all the members of a family towards their parents, while their individual opinions on other subjects may differ? Cannot all classes of society unite in testifying their attachment to a beloved sovereign, while on other topics their sentiments are at variance? Can there not be a unity of love and principle among all good men, concerning the person of Christ, and the perfection of his atonement, while on some minor points they may not hold similar views? We rejoice that all the friends of Jesus form one hallowed "brotherhood," and we hope their mutual love will continue to increase "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In conclusion, let us not forget the connexion and mutual dependence which exist among all the people of God—"And every one members one of another."

There is an intimate and mutual relation pervading the whole range of created existence. From the insect, the texture of whose wings is so beautiful and corroborative of divine contrivance, through all intermediate gradations, up to man, the image of his Maker; and from man to the first archangel, adorned with unfading splendours, there is an inseparable connexion. Could a chain be made whose length should be equal to the circumference of this globe; though composed of innumerable parts,

all of them would be essential to its completion, while there would be an unbroken dependance between link and link, extending to the two extremes; so in the church of God, every Christian, however humble, or poor, or despised, or weak in faith, or rich in good works, is a member of the body of Christ, and related to an "innumerable company of angels, and the spirits of just men made perfect." "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you;" for "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." And when "the whole family in heaven and earth" shall be consummated, how glorious will be the scene! how intimate the union! how ardent the affection! There the pious patriarchs, the holy prophets, the righteous men of old, the devoted apostles, the army of martyrs, the noble reformers, the despised puritans, the Brainerds, and Elliots, and Martyns of modern renown, together with our Fullers, and Pearces, and Halls, and all the elect gathered from the four winds of heaven, shall be united in "*one body*," and be presented to the Divine Majesty "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Gentle

Reader, are you a Christian? Are you "begotten again unto a lively hope by the resurrection of Christ from the dead?" Have you believed with the heart unto righteousness, and with the mouth made confession unto salvation? Then love the brethren with a pure heart fervently, and pray for the peace of Jerusalem.

Members of churches, if you are Christians, you not only "live by faith upon the Son of God," but you are united to one another by principle and affection, by sympathy and hope: "follow then after the things which make for peace, and things whereby one may edify another." "Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind, live in peace*; and the God of love and peace shall be with you." J. P.

ON ORGANIC OR VERBAL INSPIRATION.

A reply to the question, "Did the inspiration of the Sacred Writers extend to words as well as things?"

(Concluded from p. 208.)

Maimonides was a sort of free-thinker among his countrymen, and did not contend for so much. That the Jews believed God was the author of every word in the Pentateuch, see Witsius, Præf. ad. Miscell. vii.

2. In the Fathers.

Mr. Blomfield (now Bishop of London) informs us that "it was the opinion of the fathers, Chrysostom, Origen, Cyril, &c., that not a letter nor a point in the books of scripture was without some hidden meaning." See Suicer. v. γαφῆ. p. 786.

3. In the Schoolmen.

Much satisfaction is not to be expected from this class of writers. If the inquirer has the requisite learning, and leisure, and patience,

he will, perhaps, not think it worth while to consult Thomas Aquinas, *Summ. Theol.*, nor Peter Lombard's "Book of Sentences," nor any other of those productions of the middle ages.

4. In the writings of the Reformers.

Here we may notice the statement of Bishop Blomfield. "At the reformation (he says) Luther and his followers maintained that the subject-matter alone of Holy Scripture was furnished by inspiration; but that the form and expression were the writer's own; and this they proved from the great diversity of style which is perceivable in the sacred volume. The papists immediately took advantage of this concession, and built upon it the following argument: If the Holy Spirit supplied nothing more than the subject-matter, while the mode of expressing it was left to the writer, it may be that the prophets and apostles erred in this particular, and that they have stated in inaccurate terms the truths which were inspired by the Spirit; and, therefore, some other principle of faith must be added to the Holy Scripture. Upon this the Protestant divines, in general, abandoned the opinion of Luther; and maintained that the Holy Ghost inspired, not only the facts and doctrines, but also the phraseology of scripture. This notion was espoused by the divines of Saxony, and soon became pretty general in the Reformed church. Hence we find Calovius, Pfeiffer, Witsius, Carpozivius, &c., strenuously maintaining the notion of organic inspiration, and treating the more qualified opinion as a tenet of Socinianism; which, however, was retained by the Arminians.* See Mosheim's Ele-

menta, *Theol. Dogm.* p. 110. 199. Rumpæi *Comment. Crit. ad libros N. T.* p. 4." C. J. Blomfield's *Dissert. on the Traditional Knowledge of a Promised Redeemer*, 1819. p. 120.

Archbishop Tillotson observes in general "that, considering the end of inspiration, which was to inform the world certainly of the will of God, it is necessary for every man to believe that the inspired penmen were so far assisted as was necessary to this end: and he that thinks upon good grounds that this end cannot be secured, unless every word and syllable were immediately dictated, hath reason to believe it was so; but if any man upon good grounds thinks the end of writing the scripture may be sufficiently secured without that, he hath no reason to conclude that God, who is not wanting in what is necessary, is guilty of doing what is superfluous." *Serm.* vol. 3, p. 428. In Blomfield, p. 121. See Dr. Dwight, *Serm.* 49.

Bow, May 3, 1833.

W. N.

P. S. Since writing the above I have had, through the kindness of a friend, an opportunity of perusing Mr. Alexander Carson's work, entitled "The Theories of Inspiration of the Rev. Daniel Wilson, the Rev. Dr. Pye Smith, and the Rev. Dr. Dick, proved to be erroneous; with remarks on the Christian Observer and Eclectic Review, 1830;" and I feel greatly confirmed in the truth of what I have written. If I had access to that learned and powerful writer, I would thank him for the acuteness in argument, and felicity of illustration, which have interested my attention. I would remind him, in the words of the late Mr. William Parry, that "Gentleness of manner is not inconsistent with zeal for truth; and it is

* See Grotius, *Episcopus*.

undoubtedly possible to contend for the *principles*, without renouncing the *spirit*, of Christianity."* I would lament that he should seem to be so much a stranger to the "meekness and gentleness of Christ." The *fortiter in re* is never wanting: the *suaviter in modo* almost always. Why should a Christian minister appear, like Hercules, with a huge, knotted club in his hand? The proverb says, "Dip the nail in oil; it will drive the better." I would most respectfully intreat him, as an elder, to remember the pungent admonition of the apostle,—“If ye bite and devour one another, take heed that ye be not consumed one of another.” Gal. v. 15.

THE JUNE MEETINGS.

To the Editor of the Baptist Magazine.

SIR,

Our Missionary Meetings are at hand. With your permission I wish to say a word or two respecting them. It is, I conceive, a matter of some importance that they should be so attended and conducted as to exert none but a beneficial influence upon the great objects they are designed to promote. Perhaps you will concur with me in thinking, that this has not always been the case. Sometimes speeches have been made of a very questionable tendency, and feelings excited but little in accordance with the nature of that kingdom within us, which is righteousness, peace, and joy in the Holy Ghost.

A Missionary meeting should be pre-eminently distinguished by the

prevalence of a lowly and devotional spirit. For my own part, I wish there were less speaking and more praying.

If our love to the Redeemer needs to be quickened, and our zeal in his service inflamed, instead of applying the stimulants of human oratory, the more effectual way would surely be to approach to that altar of living fire, at which they were first enkindled. A Missionary prayer-meeting is, I am well aware, for the most part, but an uninviting sort of thing. It ought not to be so; and, while it is, I know not how we can look upon ourselves as being in the right temper of mind for Missionary work. It is not likely, I fear, that the proposition would be entertained, were it submitted, to transform one of our great assemblies, at which speeches are made and speakers are applauded, into a congregation of suppliant and intercessors at the throne of grace. But if this may not be done, and a prayer at the opening must content us, we should at least aim to preserve the spirituality of mind which that act of devotion supposes, and be upon our guard against whatever may banish or impair it. Do you think, Sir, that we are sufficiently impressed with the conviction that God is every thing, and that we are nothing? We acknowledge, it is true, the necessity of divine influence to give success to our measures, and I believe the acknowledgment is made in sincerity; but I sometimes question whether the sentiment has taken deep hold of our hearts, and whether we so distinctly recognize it to ourselves as to have our feelings and conduct influenced by it at our great meetings. “Great meetings;” so indeed we call them; but may another word

† Pref. to his “Inquiry into the Nature and Extent of the Inspiration of the Apostles,” &c. 1797.

be permitted on this point? The attendance on the Wednesday evening at the Surrey chapel is in general good. The house is seldom overflowing, but comfortably filled. The meeting on Thursday morning is contained in Spa Fields Chapel; and the congregation, on Wednesday morning, would not number for several years past, I suppose, above 700 or 800 persons.

It appears, then, that all London, with our friends from the country in addition, does not furnish at the first of our Missionary services more than an ordinary Sabbath-day congregation; and the Report-meeting, out of some 8,000 or 10,000 Baptists resident in the metropolis, collects together only about 1500. The Irish meeting and the Home Mission, sometimes, but not always, fill the great room at the City of London Tavern; the Stepney College sermon brings together 400 or 500 persons in Devonshire Square; the continental mission last year just filled Salters Hall. And these are our great meetings! O, Sir, where is our zeal, where our co-operation, where the Christian spirit by which we should provoke one another to love and good works? I wish especially to fix the attention of your readers, both pastors and people, upon the thin attendance at the Wednesday morning sermon. That sermon is generally preached by some esteemed minister from the country, not always of our own denomination. This year, I have understood, the Rev. J. A. James, of Birmingham, was to have been the preacher, but Divine Providence has disappointed us. I hardly know,

Sir, whether it is right to feel so, but I have a sort of secret satisfaction that our lukewarmness is thus spared an exposure before that honoured minister, whose own congregation, every Lord's day, presents him with an audience many times larger than all ours put together was likely to have sent him. Three years ago, I think it is, or four, Dr. John Brown, of Edinburgh, at the request of the committee, undertook this service, and it was painful beyond expression to see the empty seats on that occasion in the chapel in the City Road. If others felt as I did, they have not yet forgot their feelings, nor are likely to forget them. I could almost wish that the committee would not invite ministers of such respectability and talent, and bring them up from such distances, until a livelier interest is taken in the service. But, irrespectively of the preacher, there are considerations of another and unspeakably higher kind, which ought to induce us all to attend. They are too obvious to need pointing out; and I must not trespass too much on your kindness in granting a place in your pages to these remarks. Let me only add my earnest hope that some effort will be made, by every individual who reads them, to remove the evil of which they complain; and especially that pastors will say a word or two on the subject from their pulpits, when they give notice of the meetings. A word from them will do much. Their people love them, and will follow the voice of their Shepherds.

I am, Sir,

A VILLAGE PASTOR.

May 15, 1833.

THE VOLUNTARY POVERTY OF
THE REDEEMER.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."
2 Cor. viii. 9.

(Continued from p. 213.)

The doctrines of divine revelation, though not delivered to us in a systematic form, do, nevertheless, constitute a very sublime and beautiful system, the several truths of which are intimately connected, and mutually dependent on each other; so that the relinquishment of one important doctrine of the divine word involves the surrender of a second,—the unity broken in one part renders every part insecure;—as the removal of one step from a flight of geometrical stairs would endanger the entire fabric, by invading the principle on which it is constructed. This is strikingly evinced in the case before us. To the inquiry, When did the Saviour become poor, or pass from a state of riches to one of poverty? the answer in the preceding paper has been—when "he took upon him the form of a servant, and was made in the likeness of men,"—when, by the assumption of our nature, he became "Immanuel, God with us." This answer, it is evident, is founded on the doctrine of our Saviour's incarnation; his incarnation again necessarily involves the fact of his pre-existence; while the grace evinced by his condescension depends entirely on the dignity of his original nature, and the height of his previous elevation. Now as the answer to "Seek Truth" is based on these doctrines, it occurred to the writer, as affording the strongest collateral evi-

dence of their truth, that no solution of the difficulty proposed can be furnished by those from whose creed the divinity and pre-existence of the Saviour are excluded. Against the disciples of that school who maintain the simple humanity of Christ, the objection urged by our correspondent remains in full force. For how can he be said to *become* poor, who never was rich? How could he manifest the virtue of condescension, who never was exalted? Jesus Christ, considered simply as a man, came into the world under the influence of a law over which he had no control. His poverty was not the result of his choice; and he never, at any period, rose to those worldly honours and distinctions which would have afforded him the opportunity of exemplifying the virtue in question. He could not voluntarily lay aside his riches, for riches he never possessed. "The foxes," said he, "have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The question then returns, if Christ were only a man, in what respects was he ever rich, and when did he become poor? The answer given by Mr. Belsham is, "He was rich in miraculous powers, which it was at his option to employ for his own benefit;" or, as it is expressed in the Improved Version of the New Testament,—"that our Lord was rich in miraculous powers, which he could employ if he pleased to his own advantage."

As this appears to be the only intelligible meaning Unitarians are able to affix to the apostle's language, it may not be improper to examine how far it will bear the test of fair and impartial criticism.

I. In the first place, if the riches here ascribed to our blessed Lord consisted in his power of working miracles; it will be natural to inquire, what was the precise nature of that power. Was it original and underived; or was it imparted and dependent? If the former, then must the Saviour have been possessed of a divine attribute: for a power to suspend the laws of the universe at will, is the prerogative of Him only who instituted those laws, and first called them into operation. But to admit this, would be to concede the very doctrine which it is the design of this interpretation of the passage to evade.

If the latter alternative be adopted, viz.: that the power which Jesus Christ possessed of working miracles was imparted to him, and in its exercise entirely dependent on the will of his heavenly Father—then, in what respects did our blessed Lord differ from his apostles, who were also in possession of a similar power, derived from the same Almighty source, and who were never known to abuse that power by turning it to purposes of personal aggrandisement? Possessed of the same means of wealth, they continued in a state of poverty as well as their Lord and Master. “Silver and gold,” said they, “we have none;” and they said this on an occasion when they were about to exercise miraculous power for a benevolent purpose. Why, then, should our admiration be fixed exclusively on the Redeemer; and be directed thither throughout the writings of the very men, whose lives—according to this view of the subject—furnish corresponding illustrations of the same magnanimous and anti-selfish virtue?

Is there any intermediate line between these extremes? Will it be said, that our Saviour was in possession of miraculous agency, in a sense in which it was not entrusted to any of his disciples?—that with Him the power was discretionary—at his own disposal—the exercise of it depending solely on his own will? This gratuitous assumption is still beset with insuperable difficulties. What is a power to control, suspend, or reverse the established laws of the universe at pleasure, short of Omnipotence! And what is Omnipotence but a divine attribute? And if one divine attribute may be communicated, why not another?—why not all?—which would lead us to the impious absurdity of a created deity! Moreover, would it not be an impeachment of the wisdom of the infinite Jehovah to suppose that he would entrust a power, capable of such fearful results, to the hands of a “peccable and fallible” mortal like ourselves, who, according to our opponents, was ever liable to err, and whose error of judgment, if sustained by such potency of action, would have exposed to peril all the existing relations in the creation, and the highest destinies of its sons. While we regard this power as residing exclusively with the Deity, through whatever instrumentality it may be exercised, we feel that our interests are safe, and our hearts are satisfied. Omnipotence is here associated with infallibility: if his arm is almighty, “his understanding also is infinite.” But could we for one moment regard miraculous agency as transferred to human hands, that moment our confidence would be exchanged for anxiety and dismay.

On such a supposition, likewise, miracles would cease to be an infal-

lible test of truth, since they would no longer bear the seal and signature of a divine hand. On this account Jesus Christ, considered as a teacher, would be greatly inferior to the prophets who preceded him, and to his own disciples and followers. His credentials, as a messenger from heaven, would be less satisfactory than theirs. The God of eternal truth gave testimony to the verity of their message, "*bearing them witness by signs and wonders, and divers miracles.*" And this testimony was continued after the bodily presence of their Saviour was withdrawn: "The Lord working with them and confirming the word with signs following." But under what different and disadvantageous circumstances is the Saviour presented to us, if divested of his own personal divinity, and cut off from those divine attestations which accompanied the miracles of others! On what ground could he rest his claims to be received as the Messiah, or challenge belief to the verity and authority of his instructions? What evidence would miracles supply to the correctness of his doctrines, to enable him to say to his enemies, "The works which I do in my Father's name, they bear witness of me,"—or to his friends, "Believe me for the very works' sake?" If the evidence supplied by miracles constitute one of the main pillars of Christianity, surely that evidence should be most apparent in reference to its acknowledged founder. But here it would be wholly wanting. The hypothesis which transfers this power to a created being, destroys its validity as an infallible test of moral truth. On this subject, Dr. Wardlaw, with his accustomed force of reasoning, remarks: "If miraculous power was entirely a *discretionary*

power, lodged in the hands and placed at the will of its possessor, to be used for any purpose he pleased;—then, what security have we that it has, in every instance, been used agreeably to the design for which it was bestowed—always in support of truth, and never of error—always for the accomplishment of divine, and never of selfish ends? The very expression that it was "*at his option*" how he should employ this power,—at the option of a man like ourselves, subject to the perverting influence of human infirmities and human passions,—supposes the possibility of the one, as well as of the other: and thus a miracle, however fully ascertained, ceases to be a conclusive evidence of truth, or a certain indication of the Divine will."

II. If the Saviour's riches consisted in miraculous agency—the question still remains, when did he become poor? This interpretation of the passage makes no provision for that reverse of circumstances, which is supposed to constitute a distinguishing feature in the history of the illustrious person referred to. The power of working miracles continued with our blessed Lord during the whole course of his ministry, with undiminished splendour, and with irresistible evidence. One of the most striking exercises of it occurred within a very short period of his decease, when he called his friend Lazarus from the grave, and restored him who had been dead four days to the affectionate embrace of his disconsolate relatives. And when the existence of this power was no longer evinced in summoning from the invisible world the spirits of the departed, and in rekindling the vital energy of others—a still more striking manifestation

of it was afforded in the promised resuscitation of his own. "Destroy this temple," said he to his enemies, "and in three days I will raise it up." "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said." If, then, the riches of our Lord consisted in his miraculous powers—when were these powers withdrawn, or when were they relinquished? And had they been either, how would his poverty in this respect have contributed to the riches of his disciples?

The writer is not ignorant of the attempt which has been made to evade the force of this argument by recurring to the original language—no uncommon subterfuge amongst critics of a certain school, whose philological skill is, alas! too evidently employed, on some occasions, not to elicit the recondite meaning of a passage, but to escape from its obvious import. We are reminded that the English word *became*, denoting transition, is not necessary to a faithful rendering of the original, which is susceptible of a meaning synonymous with continued or remained, making the riches and poverty of the Redeemer to be simultaneous, and not, as our version of the text denotes, a transition from the one to the other. It appears, however, from the best authorities, that all which can be fairly claimed by our opponents, on the score of philology, is, that the original word is susceptible of either translation—that it is sometimes employed to denote simply the idea of existence, and at others, a passing from one state of being to another. This is the whole that biblical erudition can demand, and this is readily

granted.* But when the doctrine of a text is suspended on the import of a term which is susceptible of two interpretations, the connexion in which it occurs is the only safe and legitimate rule, to determine which shall be adopted. On this principle, the sense in which Paul employs the word in question is easily ascertained.

There are, apparently at least, two transitions introduced into the passage. That of the people of God from a state of degradation and poverty, to one of honour and opulence,—that of the Saviour from a state of glory and riches, to one of meanness and poverty; and these transitions are not only connected as cause and effect, but they are placed in direct contrast, constituting the ascending and descending counterparts of each other. Now the idea of transition will surely not be excluded from both these allusions; but if it be expelled from the one, while it is retained in the other, the point and beauty of the antithesis is lost.

III. If Socinians are not able to dispose of the idea of *transition* from the passage, they certainly have succeeded in reversing its terms. Regarding Jesus Christ simply as a man, and his miraculous powers as constituting his riches, then, his riches did not precede, but were subsequent to his poverty. His poverty commenced at his birth; his miraculous powers with his public ministry: he merged from obscurity into notice,—he ascended from weak-

* In a critique in the Eclectic Review, Vol. v. p. 340, after a critical analysis of the original word, it is affirmed, that "it occurs six times in the Old Testament and Apocrypha, and *always* in the sense of transition from comfort or opulence to poverty."

ness into strength,—he rose from poverty to riches ; and hence the Socinian creed acts upon the passage, somewhat as the *camera obscura* is known to do on the natural world, presenting the images of its respective objects exactly in an inverted position.

IV. Finally. If the grace here referred to—constituting so prominent a feature in the character of our Lord—consisted merely in his non-appropriation of miraculous agency to his personal benefit, then it fails as an example of the virtue it is adduced to illustrate, and supplies no motive to its exercise.

It is obvious that the apostle's design, in the chapter whence the verse is taken, is to urge on the members of the church at Corinth the important duty of Christian liberality. This he does by recurring to different motives :—such as virtuous emulation—citing the examples of the churches in Macedonia; whose “deep poverty had abounded to the riches of their liberality :”—their own honour and consistency as a Christian church —“Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence ; see that ye abound in this grace also :”—and, lastly, by an appeal to our Saviour's example; and to their acknowledged obligations to him as the author of all their spiritual distinctions. “For ye know,” says he, “the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor,” &c.

To those who connect this passage with the incarnation of the Redeemer,—his sufferings and death,—it will at once supply a splendid illustration of the virtue in question, and a cogent motive to its exercise. Never was mu-

nificence exhibited on such a scale—never were blessings bestowed at the expense of so costly a sacrifice. Think, as if Paul had said, of what you owe to your Redeemer, and thence learn how deep the obligation you are under to administer to the necessities of his disciples.

Here the example is pointed, and the motive deduced from it is direct and powerful. But, if the Unitarian version of the passage be adopted, the former becomes inappropriate, and the latter feeble, if not wholly inefficient. That Jesus Christ did not avail himself of supernatural agency, to escape from ignominy, or to secure for himself opulence and honour, is certainly true ; but the bearing of such a truth on the duty of Christian liberality it is not easy to perceive. The design of the apostle was not to warn the Corinthians against the folly of availing themselves of all and every means within their power to add to their riches ; but to urge upon them the duty of relinquishing a portion of their worldly substance to meet the wants and mitigate the woes of others. His argument is not pointed against an ambitious spirit, eager in the pursuit of earthly treasure, and expending too large a portion of time and energy in its accumulation ; but rather against an avaricious and anti-social one,—against that tenacity which Christians sometimes manifest, who retain with too firm a grasp those blessings with which Providence has entrusted them as the almoners of his bounty.

Now, in what way does that specific grace in our Saviour's character which the Unitarian version of the passage supplies—the grace of refraining to enrich

himself, though in full possession of the means of doing so—in what way can the most striking exemplification of such a virtue be made to illustrate and enforce the claims of Christian charity? In the example referred to, the virtue appears under a negative form; the duty inculcated is one of a positive and absolute character. In the former, we contemplate that noble indifference to worldly good which refuses to collect its stores; in the latter, the exercise of that generous benevolence which delights to scatter and diffuse its blessings. But by what principle of analogy can the one be adduced as a pattern and precedent for the other? Between the two there appears to be no point of contact, no link of connexion, no feature of family resemblance.

The miraculous agency of our Lord, if viewed in relation to the mode in which it *was* actually employed, instead of that in which it *was not*, might indeed suggest an example in favour of Christian charity, since these manifestations of his power were almost as uniformly the indications of his beneficence. “And in that same hour,” the sacred historian informs us, “he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight:” in this way he went about *doing good*—“healing all manner of sickness, and all manner of disease among the people.” But it is not under this aspect that the Unitarian exposition of the passage presents the subject. Not what our Saviour *did for others*, but what he *omitted to do for himself*. But here the analogy fails; and Paul is supposed to pass over that view of the case which is certainly the most apposite, in

favour of one which is altogether foreign from his purpose. What wonder that such readers of the sacred page, should fancy themselves to have discovered in its writers, instances of “false and inconclusive reasoning!”

In pursuance of the same line of argument, too, it may be observed that Jesus Christ, considered as a man, could have been in possession of no powers but such as were imparted to him; and, considered under the character of a delegate, of no supernatural powers, but what were imparted to him for a specific purpose. Was his own personal aggrandisement included in the purpose for which Christ, as the instructor of mankind, was invested with miraculous power? If it were not (and it is presumed that no one will take the affirmative side of the question), then where is the virtue of not having so employed it? Would not such a misapplication of miraculous agency have been a breach of trust—an abuse of confidence—a perversion of powers that would have incurred the hazard of their withdrawal?—What is the virtue suggested by such a view of the subject? Is it prudence, which foresees the consequences of an action and avoids it? Is it official fidelity, the absence of which would be fatal to all pretensions to moral excellence? Would the apostle have referred to either of these virtues, in order to enforce the claims of Christian liberality? Prudence acts rather as an impediment than as an impulse to the exercise of charity. Between integrity and generosity, Paul draws a broad line of distinction when he says, “Scarcely for a *righteous man* will one die; yet, peradventure, for a *good* (i.e. a *benevolent man*), some

would even dare to die." Was it likely that the same writer should afterward introduce one of these virtues as illustrative of the other, and as an incentive to its cultivation? According to the Unitarian version of the text, it is even difficult to ascertain what is the precise grace to which the apostle alludes; whereas he evidently refers to one which constituted a prominent feature in the character of our Lord, and which was most familiar to the minds of those whom he was addressing: "For ye know," says he, "the grace of our Lord Jesus Christ,"—and it is fatal to any interpretation of the passage which leaves for one moment in doubt the character of that grace which is represented as so conspicuous.

The incarnation of the Redeemer, and the sublime and glorious truths connected with it, constitute the vital principles of divine Revelation. "The effect of this great fact," Mr. Hall ob-

serves, "on every one who has sufficient humility to believe the word of God, is not at all diminished by its mysterious grandeur; on the contrary, the fact itself is replete with moral influence and practical effect." But expel these associated mysteries from the records of divine truth; and what remains that is adapted to our circumstances, as sinners conscious of guilt, as penitents anxious for pardon? The Bible becomes a sealed book. Reason seeks in vain to decipher its terms and reconcile its statements: while piety—if piety can exist in the absence of those doctrines which nourish and sustain it—will peruse the various parts of the sacred volume, with emotions akin to those with which we gaze on the countenance of a friend, whose features death has despoiled of the expression and the intelligence that once animated and enlightened them.

G. T.

POETRY.

THE POVERTY OF CHRIST.

2 Cor. viii. 9.

The people of the mighty sea,
Securely hide in crystal domes,
The idle drone, the lab'ring bee,
Know where to find their little homes.
The rav'nous lion of the wood
Can boast a shelter from the beat;
The subtle fox, who preys on blood,
When weary, seeks his cool retreat.
The feath'ry tribes, of varied strain,
Who wing their fleeting lives away,
Have nests; and serpents of the plain
Possess a nest as well as they.
Sure, then, the wondrous Lord of all
Hath roofs of gold!—No, not a shed!
A child—his lodging is a stall!
A man—no place to lay his head!

SUBMISSION UNDER AFFECTING DOMESTIC BEREAVEMENTS.

"The will of the Lord be done."
Great Arbitrer of life and death!
We bow to thy decree;
From Thee we first receiv'd the breath
We yield again to Thee.

Friendship, so choice, is borrowed bliss;
Thy hand bestowed the loan;
And oft, with *point*, reminds of this,
By claiming back thine own.

The dear domestic pleasures past—
Those social sweets enjoyed—
No more return, to bless our taste,
But leave a painful void.

With friends who twine around the
heart,

(Experience best can tell)
How hard—how very hard to part,
And bid the long farewell!

Thou, who canst clear the darkest day,
Or cloud the brightest sun,
Grant us submission still to say,
"Thy will, O Lord, be done."

O help us, at thy sovereign call
Each comfort to resign;
Our health, our friends, our earthly all,
And lose our will in thine.

Thus sooth'd, with sentiments so pure,
May we serene retire;
Thus arm'd, the ills of life endure;
Or, thus prepar'd, expire!

G. T.

REVIEWS AND BRIEF NOTICES.

Personal Religion Vindicated, in Relation to Christian Baptism. By ISAIAH BIRT. pp. 56.—Bagster. Wightman.

The perusal of this treatise has afforded us unmixed and complete satisfaction, because, as it appears to us, the important question of Christian Baptism is here placed on its proper basis, and tried by its proper criterion. Here is, indeed, no ostentation of learning or of criticism; here are no disquisitions on covenants; nor are we entertained by the confutation of ingenious inferences: but we have, what we conceive to be of infinitely more avail in this controversy, a direct and devout appeal to the nature and genius of the kingdom of Christ. This author has, very wisely, excluded from his argument the numerous incidental topics which have been usually introduced by writers on Baptism, but which are little relevant to the matter, and have served, chiefly, to prolong the discussion, by embarrassing the one party, and assisting the escape of the other. Hitherto, the Baptists have been generally placed on the defensive, and the form and details of the controversy have therefore been at the disposal of their Pædobaptist brethren, whom it has been deemed necessary to answer in every particular, lest there should be the appearance of shrinking from any one point in dispute: but Mr. Birt is not replying to any attack, nor is he assailing any individual writer; his subject is, simply, the Inconsistency of Infant Baptism with the Spirituality of the Kingdom of Christ; and, therefore, he has to do with nothing but that which is essential to the

character and worship of the Gospel Dispensation. Taking his stand on ground which is common to all the faithful, and resting the ordinance of Baptism (where alone it can be consistently rested) *exclusively* on the commission of Christ, he shows more clearly, that the baptism of babes, neither being included in that commission, nor occupying any portion of that ground, is not a Divine appointment, but an incongruous invention of men. Thus, the course of his argument directs itself, with peculiar pungency, to the judgments and consciences of those who maintain the entire spirituality, and consequently the exclusive personality, of the Christian religion, in every point, except in that which so evidently and so emphatically involves it, viz., the initiation of subjects to the kingdom of Christ; and, at the same time, proves that nothing can be more contradictory to the declarations of our Lord to Nicodemus than the church-membership of babes.

The writer of this Vindication does not treat on the *mode* of baptism; not because he has any hesitation in believing that immersion is the appointment of Christ; or because he conceives a compliance with his will in this point to be a matter of indifference; but it does not enter into his present design, which is, to show that to baptize infants, whether by dipping or sprinkling them, is equally inconsistent with the maintenance of personal piety, and the spirituality of the gospel dispensation. Besides, as he justly observes:—

“Immersion is by no means peculiar
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to the Baptists. It is of universal practice, not only in the Greek church, but also in the Asiatic churches, and is still the law (and obligatory when required) in the church of England. It is by the exclusive admission to baptism of those who make a personal profession of faith, that the Baptists are discriminated from the rest of the Christian world. In this they stand alone; and this would render them as distinct a denomination in Russia, where infants are dipped, as in England, where they are sprinkled."

With regard to the *subjects* of baptism, a question which involves the constitution of Christ's church, and the very nature of his religion, Mr. Birt proposes, in the outset, a series of solemn and pointed inquiries, which in his subsequent pages he answers and applies. Of these, however, our limits confine us to a selection.

"The question, in truth, is, whether unconsciousness and neutrality, which are inadmissible in every other vocation, are compatible with the Christian profession and the kingdom of God? Whether men have influence, power, or authority, to communicate Christianity otherwise than by instruction, viz., by teaching and preaching the gospel? Whether the ordinance of baptism is an exception in the gospel scheme, or a congenial and vital member of that spiritual, heavenly, and divine system? And, whether the profession of Christianity ought to be a matter of mere imposition, or, without exception, of free conviction and choice?"

This pamphlet is divided into two sections. In the first of these, the author undertakes to maintain the necessary and invariable spirituality of the religion of Christ; proposing, afterwards, to show that a service which is at variance with this truth can have no just pretension to be considered as an ordinance of religious worship. Of this section we should have been glad to have given an abridgment: but this writer's style is so full of matter that it is almost impossible further to condense it. It exhibits one of the most succinct, yet perspicuous, convincing, and edifying illustrations, which our language contains, of that great axiom of our Lord, "God is a Spirit: and they

that worship him must worship him in spirit and in truth." Apart from the argument, it is highly valuable; and brought, as it subsequently is, to bear upon the argument, we deem it irresistible.

In the second section, Mr. Birt, as a Baptist, finds himself at issue, both with members of the Church of England, and with Pædobaptist Dissenters; and he very properly notices the fundamental difference between those two bodies, with respect to the ordinance of baptism. The *principles* avowed in the formularies of the Church of England are precisely those for which the Baptists contend: but, while the Baptists adhere invariably to those principles, Churchmen have resorted to the miserable devise of sponsors, and thereby have reduced themselves to the alternative of condemning either their principles or their practice. With the incongruity of proxies at baptism, is suitably associated the popish notion of baptismal regeneration; and, as Mr. B. observes,—

"One would suppose that those who claim to themselves the power of converting unconscious babes into *members* of the church by such a process, cannot be greatly surprised at them who, by an analogous pretension, arrogate to themselves the power of transforming an unconscious wafer into the *head* of the church. One party in transubstantiation, makes the head; and the other, in baptism, makes the members."

The difference, however, between the Baptists and their Pædobaptist Dissenting brethren, is, notwithstanding their entire agreement on other points, a difference of principle as well as practice. Indeed it is difficult to assign the principle on which the latter do actually ground the baptism of infants, on account of the almost endless varieties of opinion prevailing among themselves, both with respect to the warrant, and the spiritual blessings conferred: as our author says, having neither scriptural command nor example for their guidance, and being wholly unsupported by the essential characteristics of religion, they are like mariners at sea with-

out a compass. "It is singular, however," he adds, "that notwithstanding this undefined and unsettled state of opinion respecting the ground of infant baptism, our brethren are strictly united in practice, not only among themselves, but with the Church of England, and even with the Church of Rome. They all baptize their babes, and never reject each other's baptisms."

Most reluctantly do we yield to the necessity imposed by our limits, of refraining from giving copious extracts from the author's powerful appeal to the religious principles of his Independent brethren. The ground of the appeal is this,

"If religion be essentially personal, every religious service must be so, and, therefore baptism. Infant baptism, however, is not a personal act; it is consequently not a religious act; and, therefore, not entitled to be esteemed as an ordinance of divine worship, or of Christian institution."

On this statement, an earnest and affectionate expostulation is addressed to them, embracing a variety of appropriate and important topics. They are reasoned with, on the inconsistency of adopting, *in this matter only*, a secondary idea of religion—of retrograding to an inferior and abolished economy—of excluding their baptized babes from all particular churches, while they acknowledge them to be members of the general church—of believing that God bestows spiritual blessings on those who remain unregenerate—of making a distinction between the everlasting condition of dying babes—and of many other inconsistencies; and the conclusion is, that—

"Infant baptism is something anti-christian in the very bosom of Christianity—an idol in the midst of the temple of the living God—and an idol, whose voice is directly opposed to the authority of the Lord of the temple, and to the welfare and safety of the worshippers."—p. 52.

The foregoing brief and imperfect analysis will, at least, enable our readers to form an idea of the rule of controversy observed in

this work. To us it appears to be infallible, and also to be the only one by which the question can be finally determined; nor can we resist the persuasion that, ere long, among real Christians, it will be universally recognized. Let the *spirituality* of the kingdom of Christ, which all true believers rejoice to maintain, be *invariably and without exception* regarded, and it will follow "that religion is wholly personal, having its commencement in the new birth, and uniformly manifesting itself by repentance, faith, love, and obedience." The common sentiment of them who are taught of God is, "that the church of Christ at large is composed of all those, and of those only, who are renewed by his Spirit, who believe in his name, and who, from a principle of love to him, keep his commandments." Let but that sentiment be carried with perfect consistency into practice, and there will be no longer any dispute among them about the subjects of baptism. At any rate, this writer has most unsparingly submitted his own sentiments and practice to the test of the gospel: it remains to be seen if they who differ from him are willing to "do likewise."

The Private Life of our Lord Jesus Christ considered as an Example to all his Disciples, and a Demonstration of his Mission. By THOMAS WILLIAMS.—Wightman.

The Editor of the "Cottage Bible" is a veteran in the Christian warfare, who has been long known to the public, and the work now before us, which is dedicated to Mr. Jay, will not detract from his well-earned reputation.

Without pledging ourselves to the correctness of every opinion it contains, we have great pleasure in giving it our cordial recommendation as a work of substantial merit. The materials have been carefully digested in his own mind during the last thirty years. The arrangement is lucid and comprehensive, embracing almost every particular recorded by the four Evangelists. The style

is marked by simplicity and ease, and is often very beautiful; and the spirit that breathes from every page is truly Christian in a high degree.

We heartily wish that his life may be spared, that he may be permitted to publish several other valuable works, which he has announced as "in a considerable degree of forwardness."

The work is divided into twenty-two chapters, and we should feel disposed to copy "the contents," but we hope our readers will possess themselves of the volume, which is very neatly got up, and sold at a low price.

In some few things of minor consideration, we have not the pleasure of agreeing with Mr. Williams; and, in the prospect of his being called upon to revise this work for a second edition, we shall respectfully submit to him a few particulars.

1. In p. 91, the author, when writing on our Lord's temptation, says, "it seems impossible to maintain the merit of his obedience, if it were *naturally* impossible for him to fail therein." We humbly conceive that we are not permitted to speak of the two Adams as of two mere men; for the second was the Lord from heaven:—that the human nature of Christ never existed separately:—that his obedience was meritorious, because he was not originally under the law, but came under it by a voluntary incarnation. Knowing the correctness of the author's sentiments respecting the mysterious person of Christ, we hope he will revise this passage: by adding only a few words, we think he will guard it from misapprehension.

2. In p. 198, Mr. Williams observes, "not only did Jesus teach Pharisees and Doctors of the law (as was Nicodemus), but he condescended to teach little children also. Indeed, these were his favourite pupils; and, while the former generally rejected his instructions, the latter formed his kingdom: 'Of such, (said he,) is the kingdom of heaven.'" Now we do not recollect reading of the divine teacher's giving instruction to little children,

nor of their being his "favourite pupils:" nor can we imagine that the worthy author supposes the subjects of the Messiah's kingdom to be little children *as such*. The Evangelists plainly intend to inform us that the disciples of Christ must resemble little children. They were "models to his disciples."—See p. 243.

3. *Baptism* is an "irritating and unpleasant subject," p. 89. We have no desire to irritate our venerable friend, while we copy his words. "That both the subject and administrator went down *into* the water is expressly said in some instances, (as in Philip baptizing the eunuch of Candace), but that either went *under* the water I am not *certain*, and will not contend respecting." We shall not ask Mr. Williams to tax his ingenuity to show why they went down into the water, if it were not for the purpose of immersion; but he will permit us to remind him that baptizing is burying according to Rom. vi. 4, Coloss. ii. 12. And, therefore, he may be *certain* that the candidate "went *under* the water." Nicodemus was taught that the disciples of Jesus must be "born of water," as well as of the Spirit; and we can confidently recommend the exposition Mr. Williams has given of that passage as very judicious, and happily expressed. See p. 147.

4. As to the Lord's Prayer, Mr. Williams thinks it strange that Dr. Gill and Professor Witsius should admit that our Lord borrowed from Jewish writers most of the petitions it includes. And he exclaims, "Who were the Rabbies of that age?" But Dr. Gill can show him they were the Rabbies of an earlier age, who probably had been taught by some of Ezra's great synagogue. (See our vol. for 1832, p. 146.) We earnestly wish our worthy friend would read p. 10 of Dr. Gill's Preface to his exposition of the New Testament, he would see there that with respect to the great work of *Maimonides*, "though this work was compiled about the beginning of the thirteenth century, yet, inasmuch as it is only a compendium of the Mishnah and Talmud, and a collection of the various traditions of the

elders, and of the civil and canon law of the Jews in *ages past*, it is to be considered, as to the matter and substance of it, as of equal antiquity with the Misnic and Talmudic writings.

But we must forbear, and conclude with a very striking passage from p. 399.

"Illustrious Saviour! Methinks I see him, as he is concluding his farewell conversation with his apostles, extending his hands to bestow on them his paternal blessing, with the scars of honour—the marks of crucifixion on his body! Behold, his countenance kindles with expressions of tenderness and love, while all their eyes and hearts are fixed on him, as those of Elisha were upon Elijah, when he rose from the banks of Jordan, while he waited to catch his falling mantle! (2 Kings ii. 12, &c.) Supported by an unseen power, he gradually arises from the earth—a cloud descends, and bears him to the skies. At the same time, two heavenly messengers descend in white apparel, and thus address his wonder-struck disciples: 'Ye men of Galilee! why stand ye thus gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven;' referring, as I conceive, to his coming again at the last day to judgment. (Acts i. 10, 11.) Oh, that we may be prepared to meet him!"

Memoir of the Rev. George Burder, Author of "Village Sermons," and Secretary to the London Missionary Society. By HENRY FORSTER BURDER, D. D.—Westley and Davis.

The "Village Sermons" would have immortalized the name of George Burder, if he had written nothing else. But the Christian cause was greatly promoted by his being, for a long course of years, the Editor of the *Evangelical Magazine*, and the Secretary of the London Missionary Society.

Few, among good men, have been more honoured in life than the venerable man whose life is now before us. Few have been more honoured in death: and his son Henry has done himself great honour in this monument of filial piety.

The late Rev. George Burder

was born in London, June 5th, 1752; began to exercise his ministry at Lancaster in 1778; afterwards at Coventry, in 1783; came to Fetter Lane, in London, in 1803, and died at the house of his youngest son, Dr. Thomas H. Burder, in Brunswick Square, May 29th, 1832.

A considerable part of the volume presents a very interesting account, which Mr. Burder had himself prepared for the use of his family; and it is strongly marked by that deep seriousness, that simplicity of expression, and that sweet savour of Christ, with which every good man who ever knew him must have been greatly delighted.

In perusing this admirable memoir, some of our aged friends who can remember Whitefield, and Wesley, and Toplady, and Captain Scott, and Fletcher of Madeley, and Berridge of Everton, and Robinson of Leicester, and Ryland of Northampton, will catch a glimpse again of the dear friends, and perhaps the guides, of their youth.

Many of the anecdotes scattered through these pages are not only amusing, but valuable in a high degree, because they show the state of the country as it was fifty or sixty years ago, and the holy courage displayed by those who introduced the gospel into many of the towns and villages where now it flourishes and bears fruit.

The appendix includes "Brief Memoirs of Mrs. Sarah Burder, wife of the Rev. George Burder; and of Miss Sophia Maria Burder," which, under the divine blessing, cannot fail to be edifying to all who read them.

This is a *family book* of no ordinary worth. It forcibly reminds us of the family affection of the *Henrys* and their children, whose praise is in all our churches.

We cannot forbear transcribing a few lines on this subject, from p. 375.

"In his family he could not but be loved. His affectionate and delicate attentions to my honoured and beloved mother, in assiduously consulting her comfort, and convenience, and inclinations, as well as her health, at once did

justice to his own feelings, and to her surpassing worth. His own example taught his children most impressively to honour as well as to love their mother. Both the parents ruled by love, and thus rendered their home and their fireside most attractive and pleasurable to their children. 'I never met with any person,' says one of my brothers, 'who uniformly took such pains as my father to render himself agreeable to his family.' He imparted as much pleasure by his conversation at home as abroad, and was always willing to listen with kind attention to the remarks even of an inexperienced child. He was accustomed to relate to his family any interesting circumstances which had occurred during the day; and thus he inspired them with a lively interest in his own benevolent pursuits."

We should not forget to add, that this volume is embellished with an excellent likeness of Mr. Burder and a fac-simile of his handwriting. Many of our young readers will be touched with the beautiful and tender lines at the end of the book: "Lines written by Miss Sophia Burder, and presented to her father on the day of his attaining his seventieth year."

The Life of the Poet, William Cowper, Esq., &c. &c. By THOMAS TAYLOR.
—Smith, Elder, and Co. Cornhill.

This beautiful octavo will be, no doubt, and most deservedly, a very popular work: the name of Cowper is so fragrant still, and such magic is in his song. In epistolary correspondence, too, he is almost, if not entirely, without an equal.

Mr. Taylor has availed himself judiciously of the voluminous biography by Hayley, Johnson, and others. We have great pleasure in adding that he has exhibited much piety, good sense, and correctness of taste in his compilation, and the reflections he has interspersed.

The christian public is under great obligations to Mr. Taylor for showing successfully, that, so far from its being true that religion made the poet mad, it was owing to religion that he experienced, in some instances for a considerable time, a great mitigation of that

dreadful malady of which that extraordinary man was the victim.

We have seen some hints in the laboured critique of "The Christian Observer" which Mr. Taylor will know how to profit by in subsequent editions.

The late Rev. John Sutcliff, of Olney, received, from a personal servant of the poet, an exquisite fragment, which, as very few, probably, of our readers ever saw it, we shall transcribe.

To Jesus, the crown of my hope,
My soul is in haste to be gone,
Oh, bear me, ye cherubim, up,
And waft me away to his throne!

My Saviour! whom absent I love,
Whom, not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power:

Dissolve thou the bond that detains
My soul from her portion in thee;
And strike off the adamant chains,
And make me eternally free.

When that happy era begins;
When array'd in thy beauty I shine,
Nor pierce any more by my sins
The bosom on which I recline—

Left unfinished in the pocket-book of the author.

The Christian Manual; or, The Bible its own Interpreter, &c. &c., with a brief account of the several books and writers of the Old and New Testaments, &c. &c.—Smith, Elder, and Co.

This volume has been elaborated with great care, and is beautifully printed and handsomely got up. Assuming that it will often be reprinted, we suggest to the compiler that, in future editions, a little may be added, in some articles, without enlarging size or price. Thus, in the article *Baptism*, the institution as it appears in the final commission given to the apostles, Matt. xxviii. 18, 20. should certainly appear. (*Acts* should be *Mark* xvi. 16, p. 17.) In the article *Lord's Supper*, p. 165, it would be an improvement to give the original institution from the evangelists, and then what was communicated to Paul by inspiration on a particular occasion.

We hope the editor will also give his *authorities*: this is always acceptable to the learned, and for the information of the unlearned it is necessary. We rejoice to think that, in addition to the numerous students in theology, we have now many young persons of cultivated minds, who are able and willing to pursue an inquiry into those matters which this very interesting volume contains.

We cordially recommend this work to the favourable notice of those who preside in schools, where the bible is revered as the sacred rule of faith and practice.

A Letter addressed to John Bird Sumner, D. D., Lord Bishop of Chester. By the Rev. James T. Campbell, M. A., Rector of Tilston, in the county of Chester, and Chaplain to the Most Noble the Marquis of Cholmondeley, p. 53.—Hughes.

When the writer of this letter began to experience the painful influence of the restrictive regulations of the church of England, he presumed to disobey their authority. This led to his being cited before his diocesan, to which also he refused to submit, preferring to withdraw himself entirely from the established church. Mr. Campbell has stated pretty fully, and very plainly, his views of the church from which he has dissented—the conduct of its hierarchy, and his principal reasons for separating himself from its ministry and communion. We cannot help saying that it is our opinion, had some few things which he has introduced been omitted, and some few others differently expressed, his cause would have sustained no injury thereby.

Happy Hours with Mamma.—Hamilton and Co. and Nisbet.

A pious and evangelical little book, written by a lady, "with all her young children around her," and embellished with many attractive engravings, with which the juvenile reader cannot fail to be delighted.

The Biblical Cabinet, &c. &c., Vol. 3, containing Tittmann's Synonyms of the New Testament.

This Biblical work, very neatly printed, will be, we expect, increasingly interesting to our theological students, and we shall rejoice to hear of its extensive circulation among all who revere the sacred oracles.

Regeneration and Baptism considered. By FRANCIS RUSSEL HALL, B.D., Rector of Fulbourn St. Vigor's, Cambridgeshire, &c. &c.

While we admire the learning, the industry, and the candour of investigation which the worthy rector has evinced, we must deeply regret that he has imbibed the notion of regeneration by baptism, which has been, as we apprehend, and must ever be, dangerous to the souls of those who embrace it.

Hints to Young Mothers, on the Early Management of Infants.—Seeley. pp. 140.

The influence of maternal superintendence is a subject now so well understood, and universally admitted, that, if mothers generally, and especially those whose circumstances are most favourable to making the attempt, can be induced to regulate the treatment of their beloved offspring by the valuable suggestions presented to them in this neatly-written little work, we have no doubt but, with the Divine blessing—without which no means can be successful—their dear children will rise up and call them blessed.

Original Psalm and Hymn Tunes. By DAVID EVERARD FORD, author of "Rudiments of Music," &c. Book the sixth.—Westley and Davis, &c.

We recommend this ingenious and deservedly popular work to our brethren in the ministry, who will be, and ought to be, held responsible for words and tunes in singing as well as for the other parts of public worship.

RELIGIOUS INTELLIGENCE.

FOREIGN.

LIBERIA.

To the Editor of the Baptist Magazine.

DEAR SIR,

I beg to forward the subjoined letters received this morning. Their insertion will not only be interesting to those who wish to judge of the merits of the American plan of African Colonization; but may be the means of exciting our churches to make an effort for sending many,—if not 100, as proposed in the New Baptist Miscellany, of their American slave brethren to the land of their fathers. I cannot but anticipate that much good will result, under the divine blessing, to Africa, from the residence and labours there of such a man as Reuben Moss; and this will have been effected by the trifling outlay of £7. 10s, contributed by a few friends in Truro and its neighbourhood for that object. The magnitude of the result ought surely to excite to so small an effort.

Yours sincerely,

Falmouth, April 18, 1833. E. C.

From the Rev. O. B. Brown, Baptist Minister, Washington, to ELLIOTT CRESSON, Esq.

Washington City, January 14, 1833.

DEAR SIR,

Since I had the pleasure of seeing you in this place, I have never heard your name mentioned without feeling a deep interest in your welfare. Your disinterested devotion to the cause of our Colonization Society, and the success which appears to have followed your efforts, entitle you to the profound regard of philanthropists, and Christians of all denominations. From the moment that the scheme of colonizing our free people of colour in the land of their progenitors was suggested to me by the projector, the late Rev. Mr. Kinley, of New Jersey, I entered into it with an interest bordering on enthusiasm. The Society was formed in this place, and from the beginning I have been one of its managers: its progress has more than equalled my highest anticipations.

Having spent my earliest years in my native state of New Jersey, where Slavery is abolished by law, and, having given my zealous support to the legislators who enacted the law for its abolition, it was but natural that my principles should be fixed in strong opposition to Slavery. On this account I was, and continue to be, the decided advocate of our Society. The principle of Slavery is not tenable in the light of Christianity or philosophy, and the old maxim, "*necessitas non habet legem*" is the only plea which now sustains it. This is becoming a mouldering base which, in this country, cannot last for ever. The question is, what must be done? It is universally admitted that their total emancipation, in our southern states, cannot be effected without drenching our land in blood; unless provision be made for their migration. Till this is done, we must bear the curse of Slavery, and the slave must wear his chain. Besides, we owe to Africa a debt. We have degraded her children, and still hold them in bondage. In what way can we bestow upon her even a partial recompence? I can discover no better way than that of restoring, however gradually, her children to her bosom. *This is the object of our Society.* The colonists are taking with them the arts of civilized life, and the light of divine revelation. They have already opened schools for the instruction of the children of the natives, which promise extensive usefulness. The colony is increasing in numbers and advantages, and is every day becoming more inviting to the descendants of Africa in this country. It is acquiring the confidence and admiration of the natives, and it will probably become the means, or at least a strong auxiliary in the hands of God, for civilizing and evangelizing the continent of Africa. At the same time it will open the door for African emancipation in this country, which cannot be unimproved. The principles of personal liberty are every day gaining ground in this country; and when the impediments are removed they must soon become universal. Numbers of persons have already emancipated their slaves, on condition of their going to Liberia; and public sentiment will soon

influence thousands to do the same, if the colony shall continue to prosper.

Among the many benevolent efforts of the present day, there is none, in my opinion, which merits a greater degree of patronage than this. For twenty-six years I have been pastor of the first Baptist church in this city; during which time my correspondence and acquaintance with my own denomination have become general, extending to every state in the union; and I think I may safely say that my sentiments on this subject are in perfect accordance with most of those of my Baptist brethren in America. But it is not a denomination matter; it is the cause of humanity, the cause of justice, the cause of God!!

If philanthropy have a place in our bosom—if the cries of oppression can penetrate our hearts—if the precepts and example of the Son of God have any influence on our minds, we cannot regard the subject with indifference. The advocates for unlimited Slavery are taking the alarm, and the slave-holders frown upon us. We need all the aid that can be obtained from every quarter. Now is the time when it is the most needed. The present moment may be regarded as the most eventful crisis. Let the devotion of every friendly heart, and the energy of every friendly arm, be combined: and in a very little time the colony will be placed beyond the reach of the tyrant's cupidity.

Go on, my dear sir, in your benevolent efforts to promote this good cause; and the approbation of the best of men, of your own conscience, and of your God, will be your reward.

I am, very respectfully, dear Sir,
Your obedient servant,
O. B. BROWN.

From ELLIOTT CRESSON, Esq. to EDMUND CLARKE.

Carlisle, 4 mo. 13th, 1833.

DEAR FRIEND,

I have just received the preceding letter from the Rev. O. B. Brown, one of our leading Baptist ministers; and at a period like the present, when so much unfounded prejudice and hostility prevail against our admirable institution, hasten to send thee a copy, kindly transcribed by a friend, being myself indisposed, partly from my constant toil, and not a little owing to that strange spirit of misapprehension of our plans and principles which, however honest it may be in some cases, has in too many been hastily adopted, and ex-

hibited in a manner little in accordance with that Christian charity which the apostles so beautifully, in 13th Corinthians, inculcates. Time, however, must convince all of the beauty and purity of our plan. I am happy to learn, by the same opportunity, from our excellent secretary, R. R. Gurley, that such a selection has been made of an object for your bounty, as to promise a pleasing means of securing a communication direct with Africa; and thus afford frequent evidences of the benefits conferred on that long-suffering portion of the human family. Our friend, R. R. G. tells me that "Reuben Moss," the person alluded to, "is a greatly esteemed coloured minister of the Baptist church, lately a slave in Virginia, but made free through his own industry, and the kindness of his friends. He takes with him his wife and eight children, gratuitously emancipated by his late master's family. He is a man of great intelligence and piety, and can hardly fail to prove one of the most useful men sent to the colony." At the same time another interesting case, of similar character, occurred in the person of another of your ministers.

As this appropriation of the first, and perhaps only subscription, of £7. 10s. on the plan of colonizing 100 members of your church, promises to be so useful, I trust that, when generally known, it will yet secure the fulfilment of the original suggestion; more especially as the applications for the benefits of colonization far exceed the humble resources of the American Colonization Society, and are constantly increasing. In any way, therefore, that thou mayst most extensively give circulation to the letter of O. B. Brown, and the mode of applying your bounty, it must prove useful at the present time, when such articles as that most uncandid and undeserved attack in the Feb. Eclectic is doing much harm. Indeed, thus fiercely to assault a system adopted by the most judicious and pious men of every Christian body in our land, after deep and earnest investigation, with the advantage of personal observation of its practical operation, and merely on the testimony of a violent pamphleteer, who often sacrifices truth to the support of his mistaken views, and whose very quotations are so garbled as entirely to pervert the real meaning of the speaker, can only create bitterness between nations whose duty and interest it is to love one another. My recent tour in Scotland has, however, been highly interesting; and the warm approval of her leading emancipators, such men as Lord

Moncrieff, Douglas of Cavers, Murray, Jeffry, Sol. Gen. Cockburn, &c.—very cheering. Our annual meeting too, recently held at Washington, was one of great interest, affording many pleasing evidences of the growth of our cause in the hearts of the nation, and of the continued extension of the divine blessing upon our labours; nearly 800 having reached Africa during the year, and the voluntary emancipations so increasing under the dissemination of colonization doctrines, that four-fifths of the last expedition were gratuitously emancipated for the purpose. A pious gentleman recently returned to Scotland, from the Slave States, bears noble testimony of the happy effects produced by them in the south. This good man observed that he was surprised to see the professed friends of the negro *here*, allied with the *undoubted enemies* of the race in the *United States*—that he could bear witness that the real friends of the black in the United States were almost ever to be found in the ranks of the society, but his enemies ever opposed to it; and that its doctrines had been the blessed means, in many cases, of producing the happiest results, upon the hearts of slave-holders, where, humanly speaking, no others would have operated.

I have also, by a vessel direct from the colony, a letter from one of our negro teachers, in which she gives me very pleasing accounts of the general prosperity of their affairs, the success of their schools, and the anxiety of the natives for their extension, far beyond our means to gratify. C. M. Waring, another of your excellent ministers in Liberia, in addition to his Missionary labours, has planted 20,000 coffee trees, thus giving labour to the natives. Hast thou seen the 2nd edition of our friend Innes's *Liberia*, just issued at Edinburgh? It is an interesting and useful little work, and very cheap. Its extensive circulation would be useful to the cause.

Thine affectionately,
ELLIOTT CRESSON.

DOMESTIC.

THE SLAVERY QUESTION.

Before our present number can meet the eye of our readers, the great subject to which we have recently devoted so many of our pages will be definitively announced, and the details of the plan

will be in almost every hand. Nothing, therefore, can be given as matter of intelligence; though, in the present excited state of the public mind, to remain wholly silent would subject us to the charge of an indifference from which we should recoil.

The plan, as first announced by his Majesty's ministers, was far from giving satisfaction to any parties; and, withal, was so contradictory in its clauses, and so impracticable in its operation, as to stand little chance of ever becoming the law of our colonies. It is, therefore, with great satisfaction that we perceive that the Secretary to the colonies has melted down the string of impracticable resolutions into four or five general propositions, embracing the entire destruction of the principle and being of slavery, but leaving the details of legislation to the extended information and prudent suggestions of the whole House of Commons. A degree of disappointment was at first experienced that any delay should have occurred; but, considering the important strides which, during this short interval, the subject has made in the public mind—the time it has afforded for a free intercourse between the electors and their representatives—the additional confidence with which, of necessity, the minds of His Majesty's ministers must be inspired—we consider the proposition for delay as overruled for great good, from whatever motives it might have been suggested. The following are the resolutions to which we have referred, and which may be considered as only the preamble to the measures which, on the 30th of the present month (May), will receive the consideration of our reformed parliament:—

"1. That it is the opinion of this Committee, that immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions, for regulating the condition of the negroes, as may combine their welfare with the interests of the proprietors.

"2. That it is expedient that all children born after the passing of any Act, or who shall be under the age of six years at the time of passing any Act of

Parliament for this purpose, be declared free; subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance.

"3. That all persons now slaves be entitled to be registered as apprenticed labourers, and to acquire thereby all rights and privileges of freemen; subject to the restriction of labouring, under conditions, and for a time to be fixed by Parliament, for their present owners.

"4. That, to provide against the risk of loss which proprietors in his Majesty's colonial possessions might sustain by the abolition of slavery, his Majesty be enabled to advance, by way of loan, to be raised from time to time, a sum not exceeding in the whole 15,000,000*l.*, to be repaid in such manner, and at such rate of interest, as shall be prescribed by Parliament.

"5. That his Majesty be enabled to defray any such expences as he may incur in establishing an efficient stipendiary Magistracy in the colonies, and in aiding the local Legislatures in providing for the religious and moral education of the negro population to be emancipated."

PROTESTANT DISSENTERS.

At a meeting of the United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress, held at Dr. Williams's Library, in Redcross Street, on Saturday, the 11th day of May, 1833.

HENRY WAYMOUTH, Esq., in the chair.

Resolved :

1. That, in the opinion of this Committee, the present state of public feeling and the posture of public affairs are such as to afford to the Protestant Dissenters, of England and Wales, an opportunity peculiarly favourable for obtaining the effectual redress of those grievances under which they have long laboured.

2. That, in the opinion of this Committee, the following are among the practical grievances under which the Protestant Dissenters of this kingdom now labour :—

1. Compulsory conformity to the rites and ceremonies prescribed by the Book of Common Prayer for the celebration of matrimony.

2. Liability to the exaction of church-rates, Easter offerings, and other ecclesiastical demands.

3. Alleged liability of places of worship to poor-rates.

4. The want of a legal registration of the births and deaths of Dissenters.

5. The denial to Dissenters of the right of burial by their own ministers in their own churchyards.

6. Virtual exclusion from the benefits of the Universities of Oxford and Cambridge, and the want of a charter to the London University.

3. That, in order to avail themselves of the present opportunity, a vigorous and united effort will be necessary, as a public demonstration of that strong and general feeling which, as this committee have reason to believe, exists in all parts of the country, in reference to these grievances.

4. That this Committee, although deeply sensible of the importance of other just and reasonable claims upon the legislature, decidedly recommend that, in all petitions to parliament, prominence should be given, and the chief exertions of the body be directed, to the removal of specific and practical grievances peculiar to Dissenters, and directly affecting religious liberty.

5. That this Committee, after the most mature deliberation, do not consider it necessary or expedient to suspend active operations for obtaining relief from grievances more directly affecting conscience, till the important measures for obtaining a satisfactory registration of births, marriages, and deaths, for all classes of the community, and the exemption of all places of worship from liability to poor-rates and other parochial assessments, shall have passed into law.

6. That this Committee regard compulsory conformity to the rites and ceremonies prescribed by the Book of Common Prayer for the celebration of matrimony, and the exaction, by authority of law, of parochial rates for the support of the ecclesiastical edifices of the established church, and the maintenance of public worship therein, together with the liability of their own places of worship to the payment of poor-rates, as the most pressing and important grievances of which Dissenters have to complain, and the removal of which should be sought with as little delay as possible.

7. That, although this Committee are disposed to confide in the liberality and friendly intentions of his Majesty's Government towards Dissenters, they yet feel that the large and important body, for whom they act, owe it to themselves to bring their grievances under the consideration of parliament, before

any measure for the Reform of the English church shall have passed the legislature.

8. That means be immediately taken to inform his Majesty's Government of the hopes cherished, and the expectations entertained, by Dissenters generally, that some measures of relief will spontaneously emanate from an administration with which they have cordially sympathized, and to which they have given their best support.

9. That a memorial, to the effect of the above resolutions, be drawn up and presented to his Majesty's Government, and that a deputation be appointed, for whom an early interview shall be solicited, for the purpose of stating and explaining the views and intentions of this Committee.

That the foregoing resolutions be published in the *Times*, *Morning Chronicle*, *Morning Herald*, *Courier*, and *Patriot* newspapers, and also be printed for circulation, at the discretion of a sub-committee.

HENRY WAYMOUTH,
Chairman.

NEGRO EMANCIPATION.

At an extraordinary meeting of the general body of Protestant Dissenting ministers of the three denominations residing in and about the cities of London and Westminster, holden at Dr. Williams's Library, on Thursday, April 25th, 1833.

Rev. R. Winter, D. D. in the chair.

It was resolved unanimously :

I. That this body has heard with much pleasure of the intention of His Majesty's government to propose to parliament a safe and satisfactory measure for the settlement of the momentous question of Colonial Slavery; on which question this body has often pronounced its deliberate and unanimous opinion.

II. That it is the decided conviction of this body that such a measure, to be "safe," must provide for the immediate emancipation of the slaves throughout the British colonies, as any plan of gradual or protracted liberation will, in its operation, increase the dissatisfaction of the negro with his servile state; and, under the plea of preparing him for freedom, only enable him to make more determined efforts, dangerous to himself, and hazardous to the property and lives of others, to obtain that liberty

which may be now securely and peaceably conceded;—and, further, that such a measure, to be "satisfactory," must ensure a complete extinction of the claim of property in the person and labour of the slave—the substitution of legal authority for the unjust, irresponsible power of the master, and the complete restitution of those indefeasible rights, the withholding of any of which, from a race already deeply injured, can never be satisfactory to an upright and religious people.

III. That the immediate and complete emancipation contemplated by this body is not incompatible with such regulations of police as may allay the fears of the most timid, nor with any legislative enactments or authority adapted to ensure the orderly and peaceable conduct of the liberated negroes, provided they apply impartially to the whole community, protecting alike the labourers and the proprietors.

IV. That although, in the opinion of this body, next to the slaves themselves, no class will derive more benefit from a safe and satisfactory measure of emancipation than the West Indian proprietors, yet should cases of hardship occur in carrying a legislative enactment into effect, this body confides in His Majesty's government, and in the wisdom of parliament, for a liberal consideration of all such instances of actual suffering.

V. That petitions grounded on the preceding resolutions be presented by this body to both Houses of Parliament.

THOMAS REES,
Secretary.

WESLEYAN MISSIONARY SOCIETY.

The Anniversary of this Institution was held at Exeter Hall, on Monday, April 29. The Right Hon. Viscount Lord MORPETH was called to the chair, amidst the repeated acclamations of an overflowing assembly. Several Members of Parliament, Clergymen, and various Dissenting Ministers were on the platform. The meeting commenced with prayer. The chairman opened the business of the day with an appropriate and eloquent address; and it was pleasing to hear one, occupying so high a station, and holding so just an influence in the councils of the nation, delivering such sentiments as the following:—

"It was only two days since he had

to present a flood of petitions from their congregations for the abolition of slavery; to which, however, in some respects a kindred object, he would not then further allude, except to remark, that the religious instruction, supplied through their charity, had very materially tended to clear the way, and to smoothe the work, which he fondly hoped was not now distant, of final emancipation. Upon the peculiar topics which were to engage their notice that day, it would be as little within his province, as within his power, to enter. Truly and conscientiously did he look on the cause, in which they were embarked, as the noblest, the purest, the most triumphant, that could task the powers, or interest the heart, or excite the hopes, of any human creature; and he believed that, for the pursuit of such an object, *that* was emphatically and expressly the time, the day, the hour. He trusted they would forgive him if, upon a theme so high, he for a moment mixed his accents with those who were most accustomed and most accredited to address them; but he could not look on that great audience, brought together by motives so disinterested in their nature, and so paramount in their importance; he could not think on those who were the active agents of their philanthropic behests, who, at the commencement, or in the course of their enterprise, might now be present, without wishing both 'good luck in the name of the Lord.' There was that *there* which could scarcely belong to any other undertaking: it was not the cold calculation—the uncertain hope—the fallible omen; but the warm wish—the assured hope—the certain pledge of success, founded on Omnipotent power itself. The Mahometan went forth of old at his permitted hour, and many of the kingdoms of the earth were given for a while to the sweep of his destructive hordes, and the poison of his blasphemous creed. The soldiers of their warfare, however, went forth without the din of arms; but, while the crescent was waning, and the figurative waters of the Euphrates were hourly shrinking, He rode in their van who was the mighty Lord, going forth conquering and to conquer! and his dominion should be from sea to sea, and from the rivers to the end of the earth! They stood in need of no human breath to speed their march, or to fan their banners; to bid them proceed, and practise, and prosper, till they had reared, in all the hordes of darkness, the altar of truth—till they had raised, in all the abodes of

slavery, the anthems of freedom—till they had spread the kingdom, and done the will, and received the reward, of Christ."

The following is a brief extract of the Report:—

"In Ireland the Missionaries had gone forward without molestation, and with considerable success. Five thousand children had been collected, and instructed in the knowledge of the Scriptures, some of whom were under religious impressions. In Sweden, under the superintendence of Mr. Miller, 100 members had been formed into a church. France presented some pleasing indications. At Gibraltar the gospel had been preached to many soldiers in the garrison, some of whom had carried the knowledge of the truth to various parts of the world. Many Maltese and Greek youths were deriving considerable advantage from the schools in the islands, as were also several Greek females. In Continental India and Ceylon superstitions were waning, and an eager desire for preaching, and for bibles and tracts, was manifested. In Van Diemen's Land there was visible improvement, as also in New Zealand. In the Friendly Islands there were upwards of 1,100 members in Society, and in the schools 914 males, and 1,064 females, under the care of 151 native teachers. In Southern Africa there were 13 stations, 17 Missionaries, and many assistants; 606 members in Society; 1,334 children and adults in the schools. At the Cape of Good Hope and the places adjacent, the gospel was preached with success. In Namaqua Land the prospects were cheering. Translations of the Scriptures into the Caffre tongue were preparing; and with assistance, which was hoped for from the British and Foreign Bible Society, the Scriptures would soon be presented in a language spoken by 650,000 people. In Western Africa the missions were prosperous. At Sierra Leone the chapels were crowded, and 400 members were now in Society. The Foulahs were shortly to be visited by Missionaries. Notwithstanding the state of things in some parts of the West Indies much good had been done; there were 33,000 members in Society, and 8,000 children and adults under instruction in the schools. Much was said in that part of the Report on the subject of negro-slavery, and a confident expectation of its speedy abolition was expressed. In British North America there were 55 Missionaries, and 6,758 members, 852 of whom had been added

during the last year. Additional help was greatly needed. Four Missionaries had died during the past year. Nine Missionaries had been sent out. There were in the various mission-schools 27,676 children and adults, of whom 4,571 were slaves. The contributions for the past year amounted to £47,715. 12s. 7d., being the largest amount yet realized from the ordinary resources of the Society. The Report then adverted to the losses sustained by the Society in the deaths of the Rev. Dr. A. Clarke, T. Stanley, J. James, and R. Watson; to whose memory a tribute of considerable length was paid. In conclusion, the friends of Missions were called upon to renewed exertion, from the consideration of the new doors which were continually opening, and the great success with which God had blessed the past labours of the Society."

The Rev. J. Hannah, of Huddersfield; G. Clayton; P. Duncan, Missionary from the West Indies; R. Newton, President of the Conference; Egerton Ryerson, Missionary from Upper Canada; also Captain Pakenham, R.N.; Captain Fenton, M.P. for Huddersfield; J. Hardy, Esq., M.P., Recorder of Leeds; H. Pownall, Esq.; T. F. Buxton, M.P.; T. Guest, Esq., M.P.; Lancelot Haslope, Esq.; and J. Heald, Esq., of Stockport, proposed and seconded the respective resolutions.

CHURCH MISSIONARY SOCIETY.

This Society held its thirty-third Anniversary meeting at Exeter Hall, on Tuesday, April 30th, and was numerously and respectably attended. Sir R. H. Inglis, in the chair.

The receipts of the Society within the year ending the 31st of March, 1832, had been 40,750*l*. In the year ending the 31st of March last, they were 48,600*l*., being an increase of 7,850*l*. on the receipts of the preceding year. This was for the general purposes of the Society; but if they included the sums received for special purposes, such as contributions to the fund for the relief of decayed Missionaries, the whole receipts of the year would amount to 49,300*l*. The Report went on to state, that the Institution of the Society at Islington contained at present only thirteen students. The total number of

Missionaries and Catechists sent forth during the year was nine; and the whole number of Missionaries and Catechists, in connexion with the Society, was 110.

In *West Africa* the agents of the Society had made considerable progress. In that mission there were, in a population of 21,000 liberated negroes, 4,000 who constantly attended public worship; 3,000 children and adults under education, and 624 communicants in connexion with the Society.

Speaking of the *West India* mission, the Report noticed the absurdity of ascribing to religious instruction those lamentable events which such instruction was calculated to prevent.

The Bishops of Chester, Lichfield and Coventry, and Winchester; Marquis of Cholmondeley; Hon. and Rev. Baptist Noel; Rev. Hugh Stowell; H. Venn; E. Ward, &c. &c., spoke on the occasion. The mover of the first resolution particularly regretted that so few young men of education and talent were found to offer themselves to this noble work; and that, with an increase of funds, the labourers of the Society had decreased, instead of having realized a corresponding augmentation of agents.

CHRISTIAN INSTRUCTION SOCIETY.

The Eighth Annual Meeting of this inestimable Institution was held at Finsbury Chapel, on Tuesday evening, the 30th of April. Lord Henley in the chair. The attendance was very numerous and of the highest respectability. The services commenced with singing and prayer.

The Rev. J. Blackburn read the report, which, after a few preparatory observations, proceeded to detail the present state of the Association. There were in the—

	Associa-	Visi-	Famili-	Prayer-
	tions.	tors.	lies.	Meetings.
Central div.	14	277	7552	19
Northern	13	300	6767	20
Southern	11	181	5175	7
Eastern	12	213	5271	14
Western	3	67	1208	1
Suburban	10	259	6479	28

While four minor associations had suspended their operations, four new as-

sociations had been formed, namely, at Salters' Hall Chapel; Spencer's Place Chapel, Goswell Road; Gloucester Chapel, Hackney Fields; and High-street, Deptford. The number of the associations, therefore, remained the same as that of last year, but the amount of Christian agency at the present time exceeded that of any former period. In the sixty-three associations there were found 1297 voluntary agents, who statedly visited 32,452 families, and who maintained, amidst the poorest neighbourhoods, eighty-nine weekly prayer-meetings. Those operations had secured the constant circulation of more than 100,000 loan tracts every month, the issue of 568 copies of the Holy Scriptures, the admission of 1603 poor children into Sunday or Day Schools, and the temporal relief of 2335 cases of distress during the past year. The Local Prayer Meetings and Preaching Stations had increased from eighty-four to eighty-nine, which were very differently attended. Such as were held in the apartments of the poor had from ten to twenty persons as the average congregations. Such as were held in school-rooms and small chapels, varied from fifty to one hundred and fifty persons. The custom of delivering a series of lectures, upon the evidences of Christianity, had been continued, since the last report, by the ministers connected with the Society. During the past year two courses of sermons had been delivered. In summer, the three tents of the Society were pitched, as usual, in White Conduit Fields, Pentonville; Twig Folly, Hackney; and Lower Road, Deptford; and the attendance at each station had been highly encouraging, and instances of decided usefulness had come under the notice of the Committee. Street preaching had been continued during the fine season, in Farringdon-street, Spital-square, and Mile end-road, at an early hour of the Lord's-day; and those who had conducted these services have been uniformly impressed by the large and serious attendance of the humbler classes.

It was a matter for grateful reflection, that, beside one hundred and sixty thousand individuals statedly visited, there must be at least six thousand persons attending divine worship every Lord's-day at the various prayer-meetings and preaching stations of the Society. The resolutions of the Annual Meeting of the Society in May, 1831, which rendered it competent to the Committee to afford assistance to societies in the country, had been acted upon by them

during the past year. Twenty-two associations, in various parts of the kingdom, had been supplied with covered tracts, and other publications of the Society. More than 100 towns and villages, throughout the country, participated in the advantages derived from kindred operations. It was with sincere regret the committee found, from the report of their auditors, that there was so large a balance against the Society, and which had compelled them again to require the liberal advances of their obliging Treasurer. It was due, however, to themselves, and to the public, to declare, that that has mainly resulted from the agreeable necessity of supplying their depository with a large stock of more than a hundred thousand tract books, to meet with promptitude the orders of the associations in town and country.

The total receipts during the past year amounted to 1133*l.* 1*s.* 10*d.* The expenses, inclusive of the amount due to the treasurer last year, to 1302*l.* 8*s.* 9*d.* leaving the Institution in debt 169*l.* 6*s.* 11*d.* The sum of 198*l.* 8*s.* 6*d.* was due to the Religious Tract Society. In the depository there were tracts ready to issue to the value of 300*l.*, and the amount due for tracts, from loan societies, was 162*l.*

The Rev. Dr. Morison; Dr. Styles; C. Stovell; Dr. Cox; also J. Labouchere, Esq., Treasurer of the District Visiting Society; W. A. Hankey, Esq.; J. Pitman; Josiah Conder, Esq., in appropriate addresses, adverted to the object and operations of the Society, and claimed for it that patronage and support to which it is so justly entitled.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 1st, this society held its Twenty-ninth Anniversary at Exeter Hall. The Right Hon. Lord Bexley in the chair.

The Rev. A. BRANDRAM, the Clerical Secretary to the Society, read the Report of the Committee for the year. Not less than 175,182 copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. The most important fact connected with the distribution of

the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the island of Loo Choo. In the West Indies there had been an increase of the number of Auxiliary Societies.

The total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; making a total, since the commencement, of 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts during the past year amounted to 75,492l. 10s. 5d. Of this sum, 25,604l. 18s. 7d. were the contributions of Auxiliaries, and 40,717l. for the sale of Bibles and Testaments. The receipts of the past year, as compared with the preceding, showed a falling off of more than 6,000l. The total expenditure of the Society within the year, was 86,761l.

The Bishop of Winchester; Bishop of Chester; Lord Mountsandsford; Rev. Dr. Cox, New York; J. Entwisle; Dr. Pinkerton; The Hon. and Rev. Baptist Noel; Dr. Morison; Daniel Wilson; also, J. J. Gurney, Esq., of Norwich; J. Sheppard, of Frome; and J. Plumtree, Esq. M. P., respectively eulogized the object and advocated the claims of this noble Institution.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The Fourth Annual Meeting of this Society was held in the great room of the City of London Tavern, on Wednesday evening, the 1st of May, and was most numerously attended. A. Pellat, Esq., in the chair.

The Rev. Dr. Cox read the Report. It alluded to the diffusion of its pamphlets on church polity and history, as having much informed the public mind, established Dissenters in their princi-

ples, and led the community to entertain juster views of the purity of the Christian dispensation. It condemned the civil disabilities under which Dissenters at present labour, only on account of their religious views, and declared that the simple object of this Society was to complete that Reformation which had been so long retarded by the worldly-minded spirit of a secular church. The Society had published no less than forty-one pamphlets on different subjects, many of which had passed through several editions, and all of them had been circulated to a great extent.

The Chairman, as Treasurer, read a statement of accounts, from which it appeared that the receipts amounted to £191, 1s. 2d., during the past year, and a balance of a few pounds remained in hand, but £200 was due to authors and others.

Rev. J. E. Giles; J. Burnet; R. Ainslie; Dr. Bennet; Dr. Styles; also J. Brown, Esq., of Wareham; F. Edwards, Esq.; H. Thompson, Esq., severally spoke on the occasion.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The twenty-eight general meeting of this Institution was held in Exeter Hall on Monday, May 6, the Right Hon. Lord John Russell in the chair.

The Report stated that the central school in the borough was in a flourishing state, and reflected high credit on the superintendent, Mr. Crossley. Sixty-three candidates had been admitted to learn the system; fifty-one had been appointed to the charge of Schools; eight Schools had been supplied with teachers; fifteen missionaries had applied to obtain an insight into the system. In consequence of the extreme ignorance which was found to prevail in the agricultural districts, and which had led to acts of incendiarism and plunder, it had been determined by the committee to offer assistance to any persons who would endeavour to establish Schools in those districts; applications had been received from fifty-one places, most of which had been met. The foreign operations of the Society were next noticed. In France, the government began to be fully alive to the importance of a moral and religious education, and were disposed to promote the system of mutual instruction: 1581 schools had been opened, and 2,900,000 children were

receiving their benefits. Scriptural truth was decidedly advancing in France; large supplies of Bibles and Testaments had been granted by the British and Foreign Bible Society; and 40,000 copies of the Scriptures were ordered to be printed by the council of instruction. Greece was the object of anxious solicitude, as the point from which the word of God would one day go forth to the surrounding nations. In the Ionian Isles there were 127 Schools for boys, in which 4962 were instructed daily. A foundation for all that was lovely, honest, and of good report, was likely to be laid in Greece by the moral and religious education of its young female population. Throughout Asia Minor, Scriptural instruction was rapidly spreading; and on the site of the decayed churches of Asia, Schools were now in active operation. In Southern and Western Africa various Schools among the Hottentots were in a thriving state. Schools had been recently established in Macarthy's Island, for the benefit of the Foulah tribes. In adverting to Sierra Leone, honourable mention was made of Mrs. Hannah Kilham, who, up to the latest period of her life, had cheerfully encountered dangers in order to facilitate the welfare of the barbarous tribes of the West, and to prepare the way for the civilization of Africa. The Report concluded by stating that the finances of the Society were altogether inadequate to meet the demands constantly made upon it, and strongly urged the necessity of an increase of annual subscribers. The income of the Society during the past year amounted to 2978*l.* 10*s.* 6*d.*, its expenditure to 3212*l.* 11*s.* 7*d.*

Rev. J. W. Cunningham; G. Clayton; J. Philippo, late missionary at Spanish Town, Jamaica; J. Burnet, and G. Marsden; also H. Pownall, Esq., and Mr. France, of Plymouth, each delivered his sentiments on the occasion; when the noble Chairman drew forth the warmest plaudits of the assembly by a closing address, every way worthy of his liberal and enlightened mind.

IRISH EVANGELICAL SOCIETY.

This Society held its nineteenth annual meeting at Finsbury chapel, Moorfields, on Tuesday evening, May 7th. T. Walker Esq. in the chair.

Rev. A. Tidman read an abstract of the Report, in which a rapid sketch

was given of the stations occupied, the number of agents employed, the nature of the labours in which they had been engaged, and the success which had attended their various exertions, &c. &c. By means of preaching and Scripture reading many congregations had been raised, and Christian churches formed. Schools had been established both for children and adults; Bibles and tracts had been distributed, and great attention had been excited. As to the funds, there had been a falling off to the amount of £450. Ireland, amidst her own deep poverty, had done what she could, and Scotland had not been backward to show its regard to the good cause. Some of the auxiliaries in England had also done well; though as to many churches, especially in the metropolis, the hopes of the committee had been greatly disappointed. It was earnestly hoped that while the mercy of Britain was extended to the wants of another hemisphere, it would not allow those who were so near home to remain in ignorance. Six millions of the inhabitants of Ireland were in awful ignorance, and under the influence of debasing superstitions. Success had attended the exertions which had been made; and there was every encouragement to renewed efforts, and to fervent prayer. The foe to be subdued was powerful, but the means employed were peaceful, and the triumph was sure. Prophecy depicted the final overthrow of the accursed system by which Ireland was entrallied, and the Prince of Peace would claim her as his own. The income of the Society amounted to £3096. 18*s.* 9*d.*, and the disbursements to £3098. 18*s.* 10*d.*; there were engagements and debts to the amount of £600, and £500 stock had been sold out. Congregational collections were very strongly urged.

The Rev. G. Clayton; D. Stewart, Dublin; J. Burnet; Dr. Styles; Dr. Morrison; and Josiah Conder, Esq., spoke on the occasion. The collections and donations sent to the platform exceeded £150.

LONDON MISSIONARY SOCIETY.

The thirty-ninth annual meeting of this Society was held at Exeter Hall on Thursday, the 9th of May. The two largest rooms in that spacious building were occupied on the occasion, and still it is said many persons were obliged to

return disappointed, from being unable to gain admission into either. The services of the day were commenced with singing and prayer. T. Wilson, Esq., the treasurer, presided. The following brief abstract from the Report will furnish a general view of the present extent of the Society's operations.

Stations and Out-stations.	Mission- aries.	Native Teachers.
South Seas.....	33 .. 14	41
Beyond the Ganges.	5 .. 7	3
East Indies.....	142 .. 32	113
Russia.....	4 .. 4	—
Mediterranean.....	2 .. 2	—
South Africa.....	25 .. 25	13
Madagascar and Mau- ritius.....	3 .. 5	93
British Guiana.....	6 .. 4	1
	220	93 264

Making, with upwards of 400 school-masters, assistants, catechists, &c., between 500 and 600 persons, more or less dependent on the society, exclusive of families.

The number of native churches is 54, and that of native communicants 4,557; of schools the number is 448, and that of scholars 27,257. The number of printing establishments is 13, from nine of which have been printed 250,050 books, including 37,500 portions of Scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year.

The amount of the receipts of the society during the past year, including about 3,300*l.* contributed at the stations abroad, is nearly 37,500*l.* and the expenditure, for the same period, including that of the amount of the foreign contributions which are applied to specific missions on the spot, nearly 41,600*l.*; leaving a balance against the society of upwards of 4,000*l.* for the past year. An income of 45,000*l.*, or about 10,000*l.* annually more than the amount contributed in the United Kingdom during the past year, will be required to enable the directors to carry on the missions of the society, on their present scale of operation, in an efficient and satisfactory manner.

The Rev. Dr. Wardlaw; Dr. S. Cox, of New York; R. W. Hamilton; J. Langley; Dr. Doran, (late a church missionary at Travancore); J. Burder; Rev. J. Roberts (late missionary in Ceylon); D. Stewart, of Dublin; J. Philippo;

also J. Davies, Esq. (Treasurer of the Calvinistic Methodist Society of Wales); and the Hon. Captain Waldegrave, R. N., severally addressed the meeting. A collection was made during the proceedings, which amounted to £363. 3s. 3d.

At several of the above Meetings, a tribute of respect was paid to the memory of Lord Gambier, Vice-president of the Bible Society, Dr. Adam Clarke, Rev. Rowland Hill, Rev. Rd. Watson, and other distinguished members of the respective Societies, who have been removed by death during the past year. Those of our readers who have leisure to peruse more extended reports of the speeches and proceedings at these meetings than our space will afford, we must refer to "The Patriot," to whose ample columns we have been partly indebted for the abridged accounts we have been able to furnish them.

Ed.

CASE OF APPLEBY LEICESTERSHIRE.

Feeling deeply interested in the success of their Christian brethren at Appleby, a few of the surrounding ministers proposed a visit to this village, which lies at a considerable distance from every other station in the county, and meeting there, according to agreement, on the 2nd of April, two sermons were preached; one by Mr. New, of Arnsby, the other by Mr. Mursell, of Leicester, and the sum of 8*l.* 10*s.* was collected towards the removal of a remaining debt. The neat little meeting-house and premises at Appleby, cost about 400*l.*; but through the exceeding liberality of the Birmingham friends, in connexion with 70*l.* from the London Building Fund, and other contributions from the county, this amount has been reduced to 100*l.* which still presses very heavily on this rising cause, while the people have to contend with difficulties, springing from their extreme poverty, and from the prevalence of a high church spirit in the village. We, whose names are attached, being personally acquainted with the place, and highly esteeming the minister and his flock, do, at their request, most earnestly commend this case to the attention of the public.

The debt, though apparently trifling, threatens to crush this little church, while the very slender resources of their ministers are so diminished by it as to render it almost impossible to exist. Good has been done and is still doing. Mr. Barnett, the laborious pastor, preaches constantly in the surrounding villages; and it is our deliberate opinion that no more deserving instance can be offered to the attention of the churches. Persuaded that the friends at Appleby will not solicit sympathy in vain, we beg to direct all who may be disposed to aid them, to the Rev. J. Dyer, Fen-court, the Rev. J. Morgan, Birmingham, and to either of the names subjoined to this appeal, by whom contributions will be readily received, and a report of the items supplied through the medium of the Magazine for August, or by more direct acknowledgment.

The conduct of Mr. Hare, the present deacon of the church at Appleby, who gave the land worth 260l. on which the building is raised, and who rendered his assistance as a carpenter, gratuitously, in perfecting the work, deserves to be honourably mentioned.

C. BURDITT, Sutton in the Elms.
J. JONES, Monks Kirby.
J. NEW, Arnsby.
J. P. MURSELL, Leicester.

NOTICES.

The Annual Meeting of the ministers and members of the Baptist denomination will be held at the Rev. Dr. Rippon's new Chapel, Park Street, near the foot of Southwark Bridge, on Wednesday morning, June 19th, when a Report of the state of the denomination, drawn up at the request of the last meeting, will be read. The chair will be taken at 8 o'clock.

The Bedfordshire union of Christians will be held on Wednesday, June 12th, when Rev. Caleb Birt is expected to preach in the morning, and Rev. R. Cecil in the evening.

The next Annual Meeting of the Bristol Education Society will be held at Broadmead, on Thursday, the 13th of June, when the Rev. Hugh Russell, of Broughton, is expected to preach. Service to commence at 11 o'clock. The Subscribers will afterwards meet in the vestry, for the transaction of business.

The Annual Sermon for the London Baptist Building Fund, will be on Lord's day Evening, June 16th, at Elm Chapel, Fetter Lane, (Mr. Elvey's) half-past 6 o'clock.

The Annual Sermon for the Baptist Irish Society, will be on Monday evening, June 17th, at Fetter Lane Chapel, (Rev. C. Morris's,) half-past 6 o'clock.

STEPNEY COLLEGE.

The Committee have great pleasure in informing the friends of this institution that above £600 has been subscribed towards the extinction of the debt, and that additions have been made to the annual subscriptions to the amount of above £50; and, having reason to believe that many friends in the country are yet intending to assist, they beg to urge upon them the forwarding their subscriptions to the Treasurer, before the 20th of June, when the accounts must be closed, by which means the object proposed by a benevolent individual, in forwarding a large conditional subscription, will be secured.

On Tuesday in the mission week, (June 18th,) the ministers who have been educated at Stepney College intend to take breakfast together at the King's Head, in the Poultry, at 8 o'clock.

On Thursday, June 20, the Sermon for the above institution will be preached at Devonshire Square Chapel, by the Rev. Edward Steane. Half-past 6.

On Tuesday, June 25, the Annual Meeting will be held at the King's Head, Poultry, W. B. Gurney, Esq., in the chair. Six o'clock.

ORDINATIONS.

On Tuesday, the 9th of April, Mr. John Dyer, jun. late of Bristol Academy, was ordained pastor of the Baptist Church, assembling in Badcox-lane, Frome, lately under the pastoral care of the Rev. T. F. Newman, now of Shortwood. The Rev. T. S. Crisp, of Bristol, delivered the introductory address, and asked the usual questions; the Rev. J. Viney, of Beckington, offered the ordination prayer; the Rev. John Dyer, of London, delivered the charge, and the Rev. W. Walton, of Trowbridge, addressed the church. The other parts of the services were conducted by the Rev. Messrs. Curwen, (Independent,) Evans, (Wesleyan,) Clarke, of Poulton, Knibb, of Jamaica, and Jones, of Frome. Several other ministers, from different parts, were kindly present on the occasion.

On Tuesday, Nov. 6, 1832, Mr. John Trimming was set apart to the pastoral office over the Particular Baptist Church at Irthlingborough, Northamptonshire. Mr. Woollacott, of Westminster, stated the

principles of dissent, explained the nature of a gospel church, and received the pastor's confession of faith. Mr. Vorley, of Charlton, offered the ordination prayer. Mr. Coomb, of London, gave the charge from Colossians iv. 17. Mr. Murrell, of St. Neots, addressed the Church from Deut. i. 38. And Mr. Woollacott preached in the evening from Acts ii. 1. 4. Messrs. Abingdon, Whittemore, and Adcock, engaged in the devotional exercises.

CHAPEL OPENED.

ROCHDALE.

On Wednesday, March 6 a new Baptist Chapel was opened in Rochdale: on which occasion Dr. Steadman, of Bradford, preached in the morning from Rev. iii. 7, "He that openeth and no man shutteth;" Mr. Saunders, of Liverpool, preached in the afternoon from Rev. xxii. 3, "And his servants shall serve him;" and Dr. Raffles, of Liverpool, preached in the evening from John xii. 32. Messrs. Ely, of Rochdale, (Independent,) Birt, of Rochdale, (Methodist,) Jackson, White-wood, Aldis, and Edwards, offered up prayer and thanksgiving. On the Lord's-day following, Mr. W. Stephens, the pastor of the church, preached from Psalm xc. 14; and Mr. W. Fawcett, of Hebden-bridge, preached in the afternoon and evening, from Isaiah xxxviii. 19, and Zachariah vi. 13. On this interesting occasion the attendance was very large, and the liberality manifested very pleasing, as the collections amounted to 143*l.* 6*s.* 6*d.*

The chapel is a plain, but elegant and commodious, building, and in a very good situation. It affords pleasant accommodation for more than 600 adult persons and 300 Sunday-school children, and beneath it, but both light and lofty, is a spacious school-room, with every convenience.

Though the cost of the land and chapel amounts to about 3,000*l.* yet, through the abounding liberality of the church and congregation, and friends in the town, it is all paid, within about 400*l.*

Received by the Rev. J. M. Thomas, for the Rev. J. Herring's family:			
W. Burls, Esq., Edmonton...	5	0	0
Mrs. Kemp, Hackney	0	5	0
Mr. Caleb Lewis, Cardigan...	1	0	0
Friends at Newtown	3	0	0
Mr. Reynolds, Aylesbury, by the Rev. J. Ivimey.....	1	0	0
Newtown, Montgomeryshire, by the Rev. Mr. Price.....	3	0	0

Subscriptions for the family of the late

Rev. John Jones, of Newtown.			
Mr. John Shaw, Lowwestwood	0	10	0
By do. from Salandine Nook..	3	1	0
B. Goodman, Esq., Leeds....	1	1	0
Mr. Wild, do.	1	1	0
Mr. Chadwick, do. ..	1	1	0

RECENT DEATHS.

On Tuesday, Feb. 26th, at Caxton, in the county of Cambridge, Mary Ann, the wife of Mr. S. Fordham, pastor of the Baptist Church, Hail Weston, Hants. In the thirty-ninth year of her age.

Died on Saturday, the 30th of March, after five days' illness, Mr. Peregrine Phillips, deacon of the church, Broadmead, Bristol. He was sixty-nine years of age, fifty-two of which he had been a consistent professor of the religion in the faith of which he died.

On Sunday, March 24th, Mrs. Pain, of Woodstock, aged seventy years. She was one of the twelve who united together in church fellowship in the above place about six years ago, and she is the first of that number whom death has removed.

Died on Wednesday, Oct. 10th, 1832, the Rev. J. P. Porter, aged seventy-two, who, for more than forty years, sustained the pastoral office of the Baptist Church meeting in Somerset Street, Bath.

On Thursday, the 18th, his body was deposited in the silent tomb, in the presence of a multitude of spectators. The pall was borne by the following ministers: Mr. Owen, Mr. Cater, Mr. Evans, and Mr. Jackson. Mr. Jay delivered an address at the grave, and Mr. Jackson concluded the solemnity with prayer.

On the following Sunday evening, the funeral sermon was preached to a most crowded congregation, by Mr. Gough, of Westbury Leigh.

ERRATA.

- Page 206, for Turvetine, read *Turretine*.
 207, col. i. l. 16, for half, read *nearly half*.
 215, col. i. l. 28, for collectæna, read *collectanea*.
 213, col. ii. l. 24, add the word *as* after "considered."
 230, for Qurquand, read *Turquand*.

IRISH CHRONICLE.

JUNE, 1833.

It will be seen, by the present number of the Irish Chronicle, that the list of extra contributions, to meet the pecuniary difficulties of the Society, is gradually enlarging. It is, indeed, exceedingly desirable that the friends of Ireland should so far sympathize in the exertions and obligations of the Institution as may be necessary to remove the burden of debt by which it is now oppressed; and thus prevent that which cannot be contemplated but with deep regret—contracting the sphere of its benevolent operations.

From a letter, which arrived too late for insertion, we are happy to announce a further remittance of £72 from our esteemed friend Mr. Stephen Davis, who purposes continuing his visit to America a few weeks longer than stated in his former communication, that he may extend his journey to some places not included in his original plan.

The Annual Sermon in favour of the Society, will be preached (Providence permitting,) at the Rev. C. Morris's Chapel, Fetter-lane, Monday evening, the 17th inst., by the Rev. W. Coultart, Baptist Missionary, late of Kingston, in Jamaica, service to commence at half-past six; and the public Meeting will be holden at the City of London Tavern, on Friday morning, the 21st. Breakfast at six o'clock, and the Chair to be taken at seven precisely.

*To the SECRETARIES of the Baptist
Irish Society.
Limerick, April 18, 1833.*

BELOVED BRETHREN,

The pecuniary circumstances of the society give me great concern. I hope the Lord will appear and excite his people to support his own cause. The debt is serious; but what is it to those who love to promote the truth, if they will take it into consideration? What are we to do with our fine Scripture schools, so full of children in general, notwithstanding opposition? Are they to be dismissed, and the children go to the corrupt hedge schools, even were their poor parents able to pay for them?

I was thinking, if I could come to England, and lay these with other circumstances before the friends of truth and scriptural education, that it might additionally convince them of the great importance of supporting the objects of our society. It is admitted that scriptural societies have kept alive and excited the spirit of Protestantism, and inquiring after divine truth, in this country, in which the Baptist Society has borne a prominent, and distinguished, and principal part, particularly in the south and west of Ireland, those scenes of popish darkness and desolation. I am, my dear friends, ever your faithful and affectionate,

W. THOMAS.

Application for Baptism, from a SCRIPTURE IRISH READER to the REV. JAMES ALLEN.

SIR,

Pardon the presumption I take in disclosing my mind to your reverence.

I was bred in a mountainous place, where I may say there was no religion whatever, though we had a priest, who, I am sure, could not translate the missal; yet I have often seen him burn Bibles and Testaments. But, in the dispensations of Providence, I was sent to Liverpool, and, being always fond of information, I took the liberty of going into dissenting chapels, where I heard a minister recommend his flock to ask for the old paths and walk therein, and that they would find rest for their souls. I was then like a bird that wandereth from her nest, for I thought that the old paths were in the church of Rome, and, being a stranger in the country, I knew not where to get a Bible or Testament; but it pleased God that I came home shortly afterwards, and was appointed to teach for the Baptist Irish Society, where I had a real opportunity of reading the scriptures, and, in the course of a year or two, evidently saw that the doctrines of the church of Rome were new, erroneous, unscriptural, and opposed to the word of God, and, instead of the innumerable mediators that I was bound to pray to, whilst under the

tyranny of the priests, that there was but one Mediator to be found in the gospel (the man Christ Jesus), that there was no other name given among men whereby they could be saved, and that they who thought to go up any other way but through him, were called "thieves and robbers." I also read where the inspired penman, St. John, was calling the people out of Babylon. I tried to see what was the church of Rome, Babylon; and, upon examination, I found her to be the cage of every foul and unclean bird. I shook and shivered, and found it was full time to separate, lest I should be found in her when God and his holy angels would come in flaming fire, taking vengeance on all who obeyed not the gospel of our Lord Jesus Christ. I was then, for about two years, contented with protesting only against the errors of her communion, until I met the answer of Christ to the woman of Samaria, and heard some of your intelligent sermons, and then I proposed Baptism, not believing it to be necessary to salvation, but admittance into the field of believers; therefore I propose now again, hoping it may meet with your approbation, to admit me into the church, and let me follow the example of all believers recorded in the Acts of the Apostles, and that of my blessed Master, Jesus Christ, in the river Jordan.

MICHAEL M'VALTY

From an IRISH READER to REV.

JAMES ALLEN.

Ardnaree, April 16, 1833.

REVEREND SIR,

It is with pleasure I inform you that I have never before seen my Roman Catholic neighbours and acquaintances so attentive to the reading and searching of the scriptures as they have recently been; never was there such a time of inquiry since the commencement of the Baptist institution. Surely "the angel is flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," "and the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." The circulation of that book of books has done more good than I can make you sensible of: there are very few cabins in this part of the country that have not a Bible or Testament in them. The parents, as well as the children, are daily benefiting by that charitable plan that has been adopted by the friends of truth for the spiritual

improvement of the hitherto misguided and bewildered Irish people.

Many persons, who have not the fortitude of attending the public preaching of the gospel, often seem glad to receive private instruction from me, by way of reading and conversation, and the use of religious books and tracts.

The invitations I receive from the people in every direction that I come to, together with the general resort I have at my house in order to hear the scriptures read and explained, plainly indicate the high estimation in which the divine word is held in this part of Ireland.

I am diligently endeavouring daily to inculcate scriptural principles among the inhabitants of this my native country, trying by every possible means to eradicate superstition, ignorance, and vice from their minds, and to direct their attention to the redemption that is in Christ Jesus; and I humbly trust that my feeble efforts in many instances are not in vain. Since my last I have visited many families in this town and in the country, reading and talking with them regarding the one thing needful; and there seems to be an increasing desire manifested by those poor people to hear the word of God read and explained to them, particularly in their vernacular tongue. Oh, may Satan and Antichrist fall as lightning from heaven, and every system of religion which has not the Bible for its authority and Christ for its foundation! May the efforts of the Lord's people be abundantly blessed, and Christ's name glorified throughout the earth! Amen.

ROGER MULLARKY.

From MICHAEL MULLARKY to REV.

JAMES ALLEN.

Ballina, April 16, 1833.

REVEREND SIR,

Yesterday we returned from our tour through the baronies of Liney and Tyre-ragh. Although we endured much fatigue during our journey, from the badness of the weather, our souls were cheered under the consideration of usefulness, making the promises of Jehovah the basis of our comfort, "As the rain cometh down, and the snow from heaven," &c. "so shall my word be, that goeth forth out of my mouth," &c. Isa. lv. 10, 11. God has, surely, overruled the dispensations of his providence for the good of his own cause. In consequence of the weather being stormy, the men were prevented from being engaged in the fields, which

caused our meetings to be more numerous attended. Many persons heard our message, and I trust God has blessed it to the souls of some. Though the storm of persecution which threatened to be raised against us by clergymen, and others of various denominations, seemed terrifying in the commencement, on more minute consideration it has done the cause more good than harm; it has brought persons who heretofore were ignorant of Baptist principles to inquire what the babblers, who turned the world upside down, had to say for themselves. No wonder Satan should take the alarm, when those, who, a short time ago, were an insignificant few, were spreading far and wide: "the little one is becoming a thousand, and the small one a mighty nation."

On the 17th ult. I preached in this town in the morning, and in the evening in Mullefany. After preaching, several persons stopped with me to a late period, comparing spiritual things with spiritual things.

24. Held a prayer-meeting in Mr. Quinn's in the morning, preached in the evening in Mullefany. Martin Carney who travelled along with me, said that, when he was coming to preaching, his neighbours asked him why he was leaving his own church, and going to hear the Baptists, he said it was no wonder he should be ashamed of the doctrines of the church of Rome, whereas their own priests were disgusted with them. Last year, said he, they enjoined fasts on their people, for the observance of which they called down imprecations on their heads this year.

31. Preached twice in Easky. Francis Ferguson, who generally comes three miles to preaching, requested that I would come and preach at his house, that his father, a very old man, might have an opportunity of hearing the gospel. The day following, by appointment, I preached to a small but attentive congregation.

5th inst. Read the scriptures and distributed tracts in several houses in Ardalvalley; the people appeared delighted, and prayed for the prosperity of the society.

7. Travelled twenty miles and preached twice.

8. Preached in Liney, in the village of Aclane.

9. Visited Thady Luden of whom I made mention in a former letter. I spoke to him a long time on the doctrine of substitution. He appears to

be cured of popery, and, I trust, converted. He left his work, and, at the risk of bearing persecution, came more than three miles to preaching. In the evening preached in Chuffpool.

10. Preached in Cungil. 11. In Cooaney. 13. Preached in Tinnod to an attentive congregation.

14. Preached in Easky. The congregations were large and respectable, both in the morning and in the evening.

15. Returned home after travelling 77 miles during the week.

The parish of Kilmattigue has afforded various instances to lead us to hope that the Lord is making bare his arm for the dissemination of truth in despite of opposition. We were told that when we first entered the parish a country schoolmaster, of the name of Howly, called us black devils, and said that the people ought not to hear us. To remove any unfavourable impression which he had made on the people, I commenced with himself. When I first spoke to him about Jesus Christ, he got up to leave the house. After conversing with him, first mildly on different subjects, I pointed to the errors of the church of Rome. Before I left the house he proposed coming to preaching, and said he would bring other persons with him.

Were the society at this moment to withdraw their operations from Ireland, there is a candle lighted that never will be extinguished; but, should they be permitted to proceed with their former energy, it is hoped they will soon be amply repaid for their benevolent exertions, in having Irish gratitude showing itself in co-operating with the English brethren, to extend the kingdom of the Redeemer in heathen lands.

MICHAEL MULLARKY.

From an IRISH READER to the

REV. WILLIAM THOMAS,

Limerick, April 16, 1833.

REVEREND SIR,

Saturday, the 12th instant, I returned from Roadford, forty-four miles from Limerick; while I was there I travelled in company with one of your agents, Augustine Thynn. We were busily, and I hope profitably, employed in reading and expounding the holy scriptures from house to house. I also distributed the parcel of tracts which I received from you a few days previous to my going.

The inhabitants of Roadford and of the country about it, are very destitute of the gospel means of salvation. Were it not for the above-named reader, who

resides there, it is to be feared that the people would be left in total ignorance of the Lord Jesus Christ, and of that invaluable treasure, the word of God.

On my return, according to your orders, I visited the school in Ennis, and heard several of the children read the Scriptures.

Before I went to Roadford, I read the Scriptures to different families in Limerick, and distributed some tracts; I also had various conversations with individuals, many of whom would not listen to me reading the word of God: to some Roman Catholics the very sight of a Bible makes them afraid to hold any intercourse with us, for their priests often warn them to be aware of us, that we are wolves in sheep's clothing. Oh, how necessary the admonition of our divine Lord and Master, Be ye wise as serpents, and harmless as doves!

WILLIAM WALL.

CONTRIBUTIONS.

Received by Mr. IVIMEY:—

Collected by Rev. B. Evans,
of Scarborough - - - - 10 0 0
Mr. Rose, Huddersham - - 1 0 0

By Rev. J. DYER:—

Portsmouth, Portsea, and Gos-
port Auxiliary - - - - 12 16 10

Received by the TREASURER:—

From Mr. Stephen Davis - 72 0 0
For Mary's Philanthropic School
in Galway, by Mr. Fernie,
Tottenham - - - - 12 10 0
Female Baptist Irish Society,
by Mrs. Ivimey - - - - 28 0 0
Eagle-street Auxiliary Mis-
sionary Society, one third by
Mr. Neale - - - - 11 0 0
Abergavenny, by Rev. John
Campbell - - - - 1 0 0
Fakenham, by Mrs. Thompson 1 14 0
Lymington Auxiliary Society,
by Rev. J. Millard - - - 5 0 3

Collected by Mr. Pritchard:—

Liverpool - - - - 82 10 0
Whitchurch - - - - 7 1 6
Oswestry - - - - 5 8 6
Shrewsbury - - - - 5 0 0
Towcester - - - - 3 16 1
Cheltenham - - - - 1 0 0

Collected by Rev. ROBERT HARNES:—

Pontefract and Neighbourhood 20 5 3
Doncaster and Carlton - - 4 8 0
Sheffield - - - - 19 10 6
Huddersfield, Lockwood, and
Saladine Nook - - - - 22 16 11

Halifax - - - - -	12	5	6
Rochdale - - - - -	5	5	0
Bacup - - - - -	9	2	6
Bolton - - - - -	4	12	6
Warrington - - - - -	5	11	0
Bradford - - - - -	31	2	6
Howarth and Neighbourhood	5	9	0
Leeds - - - - -	40	4	6

180 13 2

At the Committee Meeting, May 7th, it was resolved to set on foot an extra subscription, and the following sums were then contributed; which example, they have no doubt, will be followed by many of the friends of the Society, both in town and country, as they earnestly desire that the overwhelming debt may be removed previously to the Annual Meeting.

Rev. J. Ivimey - - - - -	5	0	0
Mr. Cozens - - - - -	10	0	0
Mr. Marshall - - - - -	10	0	0
Mr. Millard - - - - -	10	0	0
Mr. Penny - - - - -	10	0	0
Mr. Merrett - - - - -	5	0	0
Mr. Smith - - - - -	5	0	0
Mr. Paxton - - - - -	1	0	0

Received by the TREASURER:—

For Mare-street Irish School,
by Miss Meyer - - - - 7 0 0

Received by Rev. JOHN DYER:—

Rev. Reynold Hogg - - - - 2 2 0
Bewdley, by Rev. G. Brookes 1 18 3

Pershore, collected by Mrs. Risdon:—

Mrs. Page, Worcester - - -	2	0	0
Mrs. H. Hudson, Pershore	0	10	0
Mrs. H. Hudson, Jun. - - -	0	10	0
Mrs. Risdon - - - - -	0	10	0
Mrs. Brown - - - - -	0	5	0
Mrs. M. Hope - - - - -	0	5	0
Mr. Bidlake - - - - -	0	5	0
Mr. Hackett - - - - -	0	5	0
Miss Derrick - - - - -	0	5	0
Mr. R. Ganderson - - - - -	0	5	0
Mrs. Perkins - - - - -	0	5	0
Mrs. Morgan - - - - -	0	5	0
Mr. J. Andrews - - - - -	0	5	0
Mr. E. Andrews - - - - -	0	5	0
Mr. Dufry - - - - -	0	5	0
Esther Saunders - - - - -	0	4	4
Sarah Simon - - - - -	0	4	4
Lydia Payne - - - - -	0	4	4
Miss Andrews - - - - -	0	2	7
Mr. S. Conn - - - - -	0	2	6
Mr. W. Roberts - - - - -	0	2	6
Master Keen - - - - -	0	2	2

Children of the Baptist Sun-
day School - - - - -

Small Sums - - - - -	0	3	0
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7 13 5

MISSIONARY HERALD.

CLXXIII.

JUNE, 1833.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY :—

TUESDAY, JUNE 18.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

WEDNESDAY, JUNE 19.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev.

. We regret to state that the Rev. J. A. James, of Birmingham, who had kindly engaged for this service, is prevented by illness—and this sheet must go to press before we can announce the name of his successor.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES SMITH, of Ilford.

THURSDAY, JUNE 20.

MORNING, IX.—Meeting for prayer, at Eagle-Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. JOHN C. GORCH Esq., of Kettering, in the Chair.

FOREIGN INTELLIGENCE.

CALCUTTA.

Letter from Mr. George Pearce, dated Calcutta, Nov. 23, 1832.

About a month after the date of this letter, our Missionary friends, Mr. and Mrs. Penney, and Mrs. George Pearce, together with the motherless family of Mr. Jonathan Carey, embarked in the *Bolton*, and arrived at Exmouth, on the 4th of May. Mr. and Mrs. Penney were deprived, by death, of their only infant, on

the passage; but we rejoice to add that their health, and that of Mrs. Pearce, derived considerable benefit from the voyage.

MY DEAR BROTHER,

A considerable time has elapsed since I last addressed you on the subject of my labours in this heathen land: it is proper, therefore, that I give you some further information without delay. I should have sent you a long journal of a visit to Kharee, in the beginning of the year, but as large extracts were made from it, and printed in the *Calcutta Missionary Herald*, of which I believe you get a copy regularly, I did not conceive it necessary. In the month of May last I made another visit to Luckyantipore and Kharee, the

occasion of which was a very painful one ; the end, however, by the mercy of God, was better than I had anticipated. Some account of this visit I will now give you. At the Luckyantipore station, the converts, in consequence of my numerous Calcutta engagements, the distance of the station, and the frequent indisposition of my dear partner, had not received that attention which it was desirable to give them. The consequence was, that many of them grew very careless about Christianity, until, in the time of temptation, they were seduced again into the service of the devil. You may, perhaps, remember that I have informed you in previous communications of the dearth that has prevailed in this district for two or three years successively, and of the consequent distress of the people generally. Allured, therefore, by the prospects of gain, the individuals already alluded to, on the days of the Churuk Pooja, engaged in singing idolatrous songs from village to village, in honour of Seeb, who is worshipped at this festival. You may easily judge of my dismay and distress, on receiving this intelligence. What dishonour to God, what injury to the cause of our Redeemer was thus occasioned, and into what dangerous circumstances had these unhappy people brought themselves by their conduct ! After a little time I determined to go down immediately to Luckyantipore, as the best thing to be done to prevent others from following the example of those who had fallen, and of reclaiming, perhaps, some of them. In the mean time, I sent down directions to those who stood firm, to separate themselves entirely from the fallen, in order that the heathen and the fallen themselves might at once see that we considered their conduct as a crime of a most heinous nature. To these directions they attended ; so that, when the fallen came as usual to the chapel, to meet with them, they told them they were apostates, and, therefore, they could have no further intercourse with them. At first the fallen treated the others with resentment and contempt only ; but after a few days they began to consider what they had done, and to be sorry for it ; and when they found, in consequence of the directions received from me, that they could not prevail on the others to receive them again, they immediately deputed one or two of their number to go to Kharee, in order to prevail on the brethren to mediate on their behalf. In the midst of this state of things, I arrived at Luckyantipore, where I was informed of the change that had taken place. I saw, however, only one or two of the fallen, who came and stood

lingering about the chapel, of whom I took but little notice. After settling here what little present circumstances would admit of, I set off for Kharee in order to preach there the next day, it being the Lord's day, and to make arrangements with the people there, to act in concert in this unhappy business. On the morrow, I learnt that two of the fallen had followed me to Kharee, with the wish that something might be done for their restoration. After the morning service, therefore, we had a meeting of the Kharee brethren, when, after a good deal of consultation, it was agreed to send word to the fallen by two of their number who had come over, that, if they were really penitent for what they had done, and were sincerely desirous of being reunited to the Christian community, it was necessary for them to manifest their penitence by going in a body to those several places where they had sung in honour of Seeb, and there publicly, in the presence of their brethren and the heathen, to express their sorrow for their crimes, and abjure idolatry, ere the brethren would receive them again. With this information the two messengers returned to Luckyantipore. On Monday I followed them, accompanied by several of the principal of the Kharee brethren, and was rejoiced to learn that the whole of the fallen had readily accepted of the conditions proposed. We proceeded, therefore, on Tuesday to the several villages where the songs had been sung, and there these poor people, in the presence of many persons, expressed sorrow for what they had done, and again abjured idolatry. This was one of the most solemn and affecting occurrences that I have witnessed since I have been in the country. The heathen that looked on seemed to be perfectly filled with amazement. The Christian brethren who had stood firm seemed filled with awe, and took care, by standing at a distance, to let the heathen know that they had not participated in the crime ; while the fallen appeared overwhelmed with shame. To make the whole as impressive as possible, I accompanied the party from place to place, and took upon myself the affecting task of putting the questions to the fallen. To some, perhaps, this may seem as a strange procedure, and hardly justifiable ; but the case was a severe one, and demanded a severe remedy. From the effects which I witnessed at the close of the transaction on the minds of the people, I then anticipated the most pleasing results, and I am now happy to inform you that I have since, and do still to this day, continue to witness them. From this period we have had in charge of this

station, a zealous and pretty well informed native brother, whose efforts, I trust, have been attended with good. The conduct of the Christian community has materially improved, especially in reference to their attendance on the means of grace, while not less than *five* families have been brought over from heathenism, amounting to nearly thirty individuals. Thus is the sky sometimes overcast, and sometimes threatens a storm of destruction to all our labours and our hopes; but, by the abounding goodness of God, it ends in appearances only, and a clearer and brighter day succeeds.

Exertions in Calcutta.

My time, of course, has also been occupied in preaching in Bengalee, to the natives in Calcutta. Since I wrote last we have erected a spacious native chapel, in a part of Calcutta, near Chitpore, called Saum Bazar. At this place I have preached many times, and I hope not without success. The congregations have been invariably good, both as to number and behaviour. Many persons in the neighbourhood have become almost constant hearers. One individual who heard the gospel in this place has renounced heathenism, and cast in his lot with us. He is of good family, being a Khaist, or of the writer caste, and I hope he will soon become of some use to his countrymen. In Calcutta, just now, there is a great spirit for hearing among the natives, and, consequently, almost all our chapels are well attended; we hope, therefore, to see soon greater things than we have yet seen. An impression of a powerful nature has been made on the minds of the people, and many are evidently in a state of great agitation. Few are now the opposers, in order to support Hindooism. Often, of late, have I seen the smile go round the congregation, when any new individual, fresh from the country, starts up with zeal to defend idolatry; and not unfrequently have such individuals been silenced by their countrymen telling them, " 'Tis in vain for you to enter the lists with a Christian Missionary." It is true that the multitude hesitate to embrace the gospel; but that thousands know its superiority there is not the shadow of a doubt, and that Hindooism sits very uneasy upon them there can be no doubt also. Such, then, is the state of things here, produced by the preaching of the gospel, schools, &c. and we trust the time is not far distant when numbers of Hindoos in Calcutta will own Jesus Christ as their Saviour and their God.

Account of a hopeful young Inquirer.

I may here introduce to your notice the interesting case of a young man, whose education I have had the happiness to superintend at the Chitpore English school, of which you have often heard. He is now, I hope, anxiously seeking salvation. For some time past he has had the tuition of the Christian boarding-school boys that were under my care. In this work I have no doubt he has received considerable benefit. A few days ago, I received a letter (written in English) from him, which, as I think it will afford you great pleasure to see, I transcribe *verbatim*. It contains several inaccuracies of language, but I have no doubt you would prefer seeing it in its original state than when corrected by me.

MY DEAR MASTER,

I take the liberty of writing a letter to you, in hopes that it will be acceptable to you, and that you will answer it soon. I hope I shall have the pleasure of receiving your letter, which will give me much interest to read. I had been (was) in the Chitpore school three years. Before I came to the school I had no idea of God and of Christ. I was unable to understand and read my book, and to talk with my friends; I was taught by nobody on the useful subjects. I can now read and understand some of the Bible, and many other useful works. I am now very happy that I was in the school, and that I had a good opportunity of being favoured by you. I feel very grateful to God for having given me many good blessings and privileges, which I, in my present life, enjoy. My time has been occupied with my studies every evening with much interest. I have particularly been delighted to attend to religious works.

May grace and peace from God, our Father, be abundantly multiplied on you, that, in your own happy experience, and in the preaching of the everlasting gospel, you will be transported into joy, when you see or hear the monument of God's grace, through your instrumentality, as the writer of this letter is. When I was a student in the Chitpore school, I renounced Hindooism as a mass of superstition, and as unworthy to be accepted by a rational being, and I began to search into the truth of Christianity, which I thought a system which may send its votaries into the celestial city; but to my great grief and disappointment I am going to inform you I am started back from such a noble thought, because I found many absurdities (inconsistencies)

in it. With this I conclude, that if you can give satisfactory answers to the objections I have to Christianity, I have no objection to embrace it. By doing which you shall have a crown of joy in the world to come, and you will shine as the stars for ever and ever.

P. S. I return you these two books, Paley's Works and the Christian Observer, with hearty thanks, in hopes that you will be kind enough to send me a book which will be most useful and attractive, I being encouraged, by the experience of your goodness and generosity, to ask for some English tracts for my young friends, suitable to their present condition, who are destitute of religion, and who do not for a moment think of eternity.

I am, dear master,

Your most humble and obdnt. scholar,

GUNGANARAYAN SIEL.

Calcutta, Nov. 16, 1832.

Within the last two or three days I have received another communication from this youth, in which he states his objections alluded to in the letter. They chiefly concern the divinity of Christ, and are founded on those passages in the gospels which seem to militate against this doctrine. I have commenced a reply to them, and hope, by the blessing of God, to succeed in removing out of his way these difficulties. Should his case end well, I have no doubt he will prove of great use to his benighted countrymen.

Christian Boarding-School.

By arrangements which I have mentioned to you in a preceding letter the Christian Boarding-schools formerly under Mrs. Pearce's and my own care, are transferred to brother and sister Ellis, who entered on the Chitpore station at the beginning of the present month; but as they were under our care to that period, it is proper for me to give you some account of them. Since my communication last year respecting this institution, it has increased in numbers very considerably: there are at present in it twenty-seven boys and twelve girls; in all thirty-nine. I rejoice to inform you that our anticipations respecting these children have been more than realized. Of their progress in learning and good behaviour we can make the most gratifying and satisfactory report. Just before we delivered them over to Mr. Ellis, a public examination of their attainments was held, at which a large number of the friends to native improvement attended, and, as far as I could learn, all seemed highly interested at what they witnessed.

For an account of this examination I must refer you to the sixth number of the Calcutta Christian Observer, which I believe you will get by the same ship that conveys this letter. My connexion with this institution has been one of almost unmingled pleasure, and nothing but dire necessity could bring me to part with it; but, situated as I shall be after the departure of Mrs. P. to her native land, it will be impossible for me to do justice to the establishment, while, in consequence of the continued illness of brother Aratoon, my time is more than ever engaged in the native chapels in Calcutta. It will, however, be a matter of satisfaction to you and the Society, that the institution is committed to brother Ellis's care, of whose zeal and ability it is superfluous for me to write. In dismissing this subject, I cannot help earnestly requesting that, when you collect for the support of schools, you will particularly plead for this institution, and also for one of a similar kind under the care of brother William-son, at Sewry, for I feel confident that the youth educated in these seminaries hereafter prove of unspeakable benefit will to the country. From what I have seen of the children during two years past, I can say, without hesitation, that they are for the most part as intelligent, apt to learn, moral in conduct, and as religiously disposed, as any English children of equal circumstances that I have met with.

CEYLON.

We insert a communication from our friend Mr. Daniel, in which he relates, in a condensed form, his proceedings during April, May, and June last. A similar document from Mr. Siers shows that his time and strength, also, are fully employed in missionary labour.

April.—Nothing of peculiar importance, or different from the ordinary scenes of Missionary labour, occurred during this month. It has been a season of much affliction to all classes of persons in and around Colombo. The cholera morbus attacked, in a very virulent manner, both natives and Europeans. It has been peculiarly fatal among the English soldiery. Many fine men, having been seized by it, have been quickly hurried to their long home. I have endeavoured, in my public instructions, to direct the attention of my hearers to the consideration of their latter

end. God grant that his providence and word may be attended by the efficacious working of his Spirit! Mrs. Daniel was in a measure seized by it, as was also one of our servants, and two of our teachers; but through mercy they are now recovered. The great prevalence of the disorder had an influence in diminishing our congregations; as was the case with all the congregations in Colombo. But I trust it will be only of temporary occurrence.

I have been enabled, during every day in the month, with the exception of about two, when unexpected interruptions took place, to preach to the people, either in the town or villages, the word of the truth of the gospel. O for the happy time to arrive when the seed shall spring up and bear an abundant harvest!

During the month we were favoured with the company of Dr. Scudder, one of the American Missionaries from near Jaffna. He is one of the most excellent and devoted men with whom I ever have met. His conversations, and labours, and the accounts he has detailed of missionary labours in the north of the island, have, I trust, been of essential benefit to my own soul. O for more of the same spirit which breathes in every part of the conduct of that eminently holy man!

I composed a second tract against popery, on Reading the Holy Scriptures. I presented it to the Tract Society. By the advice of the Committee 1000 are to be printed in the Portuguese, 2000 in the Singalese, and 3000 in the Tamil languages.

May.—This being the month of the annual festival in honour of Boodha, held at Colany, I determined to seize the opportunity it presented of going, that I might make known to the multitude assembled the way of salvation, and distribute tracts among them. Accordingly, on the day of the full moon, the great day of the feast, I commenced my projected journey.

It may be requisite to premise, that the worship of Boodha is very different to that of Juggernaut, or of many of the other continental gods of India. Boodhism, as held by the more intelligent votaries of it, is a system of atheism; though the ignorant people regard it as one of idolatry. Boodhism allows of no creator or governor of the world. It recognizes different gods; but they are mutable beings, who have been exalted to their devilish, or heavenly worlds, for their good actions in other births, and may soon leave their heavens and become men, or serpents, or even devils in hell. All existence, according to the Boodhistical opinion, is mutable, and therefore evil; and the

highest ambition of its most decided votaries is to enter Veerwaree, or to obtain annihilation. This condition Boodha has obtained: after having passed through 550 jalyas or births, he at last became a Boodha, and at his death was annihilated. Hence, as Boodhism acknowledges no essential difference in the nature of beings, as a god may become a snake, and a snake a god, it pays but little, if any, worship to them, and confines its chief regard to the honouring of Boodha. Its public feasts are not distinguished by those filthy and disgusting scenes which are witnessed at those of Juggernaut and others of the gods of Continental India. We are not, however, to conclude that because Boodhism is less impure in its rites than Braminism, that its votaries are on this account more ready or likely to embrace the gospel. I fully agree with my missionary brethren in this island, that no persons are less disposed than Boodhists to receive the consolations of the gospel; and, without divine aid, are in so hopeless a condition. Filthy and base as are many of the scenes connected with Braminical idolatry, the terrors of conscience, and the dread of futurity operate on the minds of its disciples, and they resort to painful penances to expiate guilt and to placate the anger of their gods. Hence oftentimes conscience will suggest to them the need of better sacrifices than any which they can render, and prepare them to welcome the tidings of salvation through the death of Jesus. Nothing of this kind has place in the mind of the Boodhist. He believes in no inspecting, governing, rewarding, or punishing God. He expects no day of account. There is no judgment-seat before which he expects to stand. He thinks there is indeed some occult thing, by which good actions will bring to a good place, and bad ones to a bad one; and these will be succeeded by other changes, so that nothing immutable is before him. He is little alarmed by the thoughts of death. If he does not get a good condition in the next birth, he may in the one which succeeds it: and the surest way to do this, is not by deeds of justice and truth, but by giving alms to priests, and making offerings at temples. Hence, if they bring large donations at these annual festivals, the priests at the temples tell them they are to have a good birth in their next transmigration. Hence multitudes from all parts of the land are seen in May and June every year flocking to their temples, and by one visit each year to these spots, with a proper offering, their religious services are thought to be sufficiently paid. Their system, there-

fore, is full of hostility to the gospel, and requires the outstretched arm of the Lord to be made bare to overturn it. O let the friends of the gospel in England pray much for the outpouring of the Spirit of God on this besotted race of men!

Well, attended by several of the members of the church, I set out on the principal feast-day to the place where the temple is built. The number of people coming and going to and from the temple was very great; but not so numerous as in the last year. Then the lying prophecy to which I have before alluded operated most powerfully on the mind; now, though it has all proved a lie, the people do not appear ashamed either of it, or their confidence in it. On our journey to and from the temple, in almost every place where we could on the road detain the people, we preached to them on the folly, the wickedness, and danger of their conduct, and made known to them the true God and Jesus Christ the only Saviour. Near the site of the temple, in one of our school-rooms, we had divine service, and invited the people to attend it, and we distributed a number of tracts suitable to the occasion. We met on the journey with a variety of treatment; some listened to our word, some reviled, others blasphemed. O that the Lord may grant that the seed then scattered may take deep root and produce a glorious harvest! O that many of those who came from such distances to honour an insensible image, by what they heard and by what they read, may be turned to the Saviour!

During this month, the tract which I wrote on Mahometanism, after having been translated into Tamil, has issued from the press. It has created a considerable sensation among the Moorish population in Colombo. Many of them are exceedingly angry with it. It is said that their priests have forbidden the people to read it, and are preparing to answer it. In some cases, where I have tendered the tract, it has been rejected with scorn. On presenting one of them to a dignified Moorman, he threw it down on the ground with the utmost contempt. It is the first attack which has been made on this false system of religion in this part of the island: the Lord crown it with abundance of success!

During the month, beside the usual services in the different parts of the town and the villages around, I preached several times in the open air, either in Bazaars, or popular places of resort, in or near Colombo. This is the sowing time; and we are often, on a variety of accounts, compelled to sow in tears. O that we may soon be enabled to reap in joy!

June.—I again visited Colany; that mart of Boodah's honour. I had not intended to have gone again this year to his annual festival; but the time appointed for my visiting our school at Colany and Talwatta, and preaching at those places, being on the day of the feast which occurred in this month, I was enabled to accomplish both objects in one journey. I was much grieved to see such multitudes of people attending this second feast; a number I think equally great, if not superior, to what were present the preceding month. This is an occurrence which does not often happen. On inquiring the reason, I was told, that as much sickness existed in different parts of Ceylon, on the former occasion, many persons who were thus prevented from attending, now took the opportunity of paying their offerings and fulfilling their vows. I gave many tracts away; some which I proffered were rejected with contempt—others were torn to pieces—others were received in a more respectful manner. O that these messengers of mercy may, when taken to their houses, be read with attention—and may the Spirit of God write the instructions contained in them on the table of their hearts! In many places I conversed with groups of people as they were collected together. Sometimes I was listened to with respectful attention; at others we have to endure reviling and reproach; and, in one or two instances, while conversing with them, they ran away and would not hear. Still the word of God is powerful; applied by him it is mighty through God, and it shall at length pull down Boodhism, and every system of idolatry, and bring all men in blessed subjection to the government of the Saviour. O Lord, hasten it, in thy own time!

This month we had the first public meeting of our Tract Society. It was held in the Wolfendhal Dutch church. Mr. Justice Rough took the chair, and his kindness and liberality made a most pleasing impression on all our minds. At the commencement of the meeting, the society was deeply indebted to the church and mission presses for printing tracts. But, before the congregation left the place, a number of subscriptions and donations were promised, nearly sufficient to recover us from our embarrassments. More tracts have been printed and circulated within about the last twelve months than had taken place since the commencement of the society. While this is a pleasing fact, it brought us into some little difficulty. But, as God has appeared for us, we derive encouragement to persevere in our labours to advance his glory.

My general plan of labour is to preach at least once each day in the week, and three times on Lord's days. This plan meets with occasional interruptions, sometimes from bad weather; for if heavy rains come, neither the Singalese nor Europeans will leave their houses to hear the word of God: at other times, from meeting with disappointments in reference to persons whom you expected would have prepared places and collected people together to hear the word of God. The services are most generally directed to the native population in Colombo and the villages around, in private houses, under verandahs, in school-rooms, and in the open air. In Bazzars and other places we try to make the Saviour known. We want, we long, we pray for the descent of the Holy Ghost. O thou breath of God, come down, and cause these dry bones to live!

BELIZE.

Extract of a letter from Mr. Bourn, dated Feb. 7, 1833.

Since my last, two have been added to our number, while one who had lived consistently died testifying to that grace which was sufficient to support her, not only down to old age, but in death itself, in a manner wherein God was glorified. In her consistent walk, God was pleased to honour himself. She called her children and grand-children around her dying pillow, and warned them as to that evil course they had been living, and pointed to them the way she had taught them by her example, and to the truth and consolation of which she testified in death.

Our members are, on the whole, growing in grace and living in the fear of God, and in no small degree of brotherly love to each other. I am gratified and encouraged by the evident and lively interest they feel, not only in each other's spiritual welfare, and in their attention and sympathy to the sick and afflicted, but also for the conversion of sinners around them; this is not more applicable to our coloured than it is to our white brethren. The grace of God, upon solid scriptural grounds manifested in them, has often produced thankfulness in my heart to God.

Several of our members have been sick: one of them, a white brother, was brought near to death, but the Lord had mercy on him, and raised him up again. I pray that it may be sanctified to him; if the Lord should spare him to us and keep him, he promises to be useful, if we

may judge from his humility, modesty, and activity. I have recently visited Mullin's River and Stern Creek, in company with captain Whittle. The last mentioned place is the greatest distance from Belize. The population is more than doubled since my former visit: this you will remember consists of Charibs, and now amounts to 500 in number. I preached to them in the open air by moonlight: they were very attentive. The best informed among them was formerly a servant of mine, during which time he learned to read. I enjoined it upon him to read the Scriptures to his countrymen: they are wholly destitute of the means of grace or any Christian instructor, but are disposed to receive one. This place is under the jurisdiction of Belize. I have been urging it on one of our white members, who is married, to go and live among them, though we can ill spare him from Belize. After leaving Stern Creek, the same night we came on for Mullin's River, went ashore early in the morning, visited our white brother whom I have mentioned in a former letter. He is a wonderful instance of the grace of God. I can scarcely help thinking but the Divine Being has some gracious purpose in view in reference to others through his instrumentality; you will find few persons so completely dead to the world and yet alive to God. I should suppose if any one would offer him the whole of Belize he would not leave that place: he is still weak in body, but much better than when I saw him before. We had the people together, and, after the means of grace, left for Belize.

JAMAICA.

Our readers are universally aware that, since the publication of our last Number, the Government plan of emancipation has been laid before the House of Commons by Mr. Stanley, Secretary of State for the Colonies, in a speech of three hours, in which he took a most able and comprehensive view of the great question. It would be going out of our province to discuss the details of the scheme proposed. We apprehend there will be considerable modification in the progress of the bill through Parliament; but we cannot sufficiently express

our emotions of joyful gratitude that the principle—that throughout the British dominions man is no longer to possess a property in his fellow-man—is clearly and explicitly laid down. It is intended to confer on the negroes all the privileges of British freemen; among which, the unrestrained right to worship God, when and

where they please, is expressly mentioned. Such a result as this may well strengthen our conviction that the God we serve is the hearer of prayer, and encourage our cheerful expectations that our Mission in the West will, ere long, be permitted to resume more than its former aspect of prosperity.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce...	Calcutta.....	Dec. 26, 1832.
	W. H. Pearce.....	Do.....	26.
	Messrs. Pearce and Ellis.	Do.....	13.
	United Missionaries....	Do.....	25.
	Jonathan Carey, Esq....	Do.....	24.
	Rev. W. H. Pearce.....	Do.....	Jan. 15.
	— Andrew Leslie.....	Do.....	Dec. 2.
	— John Lawrence.....	Digah.....	15.
WEST INDIES.....	— Joshua Tinson.....	Kingston.....	Mar. 29, 1833.
SOUTH AFRICA....	— William Davies....	Graham's Town.....	14.
	Mr. A. Kidwell.....	Do.....	4.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1833, not including individual subscriptions.

Legacy of Mrs. Susan Collingbourn, late of Melksham.....	10	0	0
Edinburgh Auxiliary Society, by Mr. Megget.....	20	0	0
Rye :—Friends, by Rev. A. Smith.....	2	0	0
Colnbrook :—Collection, by Rev. W. Coleman.....	13	4	8
Fakenham :—By Misses Thompson.....	2	0	0
Stepney :—Collected by Mary Davies.....	1	12	7
Reading :—Auxiliary Society, by Mr. Williams.....	20	0	0
Wokingham :—Collection and Subscriptions, by Rev. J. Coles.....	10	18	5
St. Albans :—Ditto, by Rev. W. Upton.....	29	0	9
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson.....	143	19	10
Previously acknowledged.....	100	0	0
	43	19	10
Whetstone :—Mrs. Pidbury's Missionary Box.....	0	10	0
Melksham and Westbury :—by Rev. W. Knibb.....	9	6	6
Dunstable :—Collection and Subscriptions, by Rev. W. Knibb.....	39	18	7
Salisbury :—Collection, by Mr. Long.....	49	16	6
Broughton :—Do.....	9	6	0
Ridgmont :—by Rev. R. Edmonson.....	1	4	0
By Miss Cuttriss.....	3	2	0
	4	6	0
Ryeford :—Friends, by Rev. W. Williams.....	1	1	0
Ross :—Friends, by Mrs. Lewis (Female Education).....	2	0	10
Saffron Walden :—Collection and Subscriptions, by Rev. W. Knibb.....	35	0	3
(Translations 5 2 0—Schools 4 15 6)			
Tottenham :—Collected by Mr. Smith.....	1	5	10
Killingholm :—Collection, by Rev. J. Mc Pherson.....	5	0	0
Bessel's Green :—by Mr. Knott.....	4	1	0
By Mr. Meredith.....	1	18	8
	5	19	9

Kent Auxiliary Society, by Rev. W. Groser.....	42	0	0
Chatham :—by Rev. W. G. Lewis.....	9	8	10
Canterbury :—by Mr. Christian.....	11	18	6
	63	7	4
Leeds :—by Rev. James Acworth (Female Education 5 10 9).....	6	10	9
Audlem :—Collected by Mr. Thursfield.....	3	0	0
Suffolk :—Society in aid of Missions, by S. Ray, Esq.....	20	12	6
Bewdley :—Collected by Rev. G. Brookes.....	3	0	0
Glamorganshire Auxiliary Society :—by Mr. Hopkins.....	39	10	10
St. Marks, &c. :—by Rev. G. Hawson.....	2	2	0
Lymington, &c. :—Collection and Subscriptions, by Rev. J. Millard.....	25	16	6
John Street Chapel :—Friends, by Mr. Lawrence.....	10	6	7
Exeter :—Balance of account by Mr. Cummins.....	27	17	5
Hull and East Riding Auxiliary, by John Thornton, Esq :—			
Hull.....	116	6	5
Bridlington.....	42	8	6
Beverley.....	4	2	0
Collingham.....	6	0	0
Driffield.....	4	15	2
Bishop Barton.....	7	10	2
	181	2	3
Previously acknowledged.....	152	0	2
	29	2	1
Ilford :—Missionary Association, by Rev. James Smith.....	15	5	7
Waltham Abbey :—by Rev. J. Hargreaves.....	3	11	2
Keynsham :—Subscriptions, by Rev. J. Ayres.....	8	10	0
Towcester :—Subs., by Rev. J. Barker.....	2	0	0
Pwllheli :—Missionary Prayer-meeting, by Rev. W. Jones.....	2	8	8
DONATIONS.			
Mrs. Ware, Clapham Common.....	10	0	0
J. D.....	5	0	0



Engraved by E. Room, 17 Old Bond Street.

Engraved by B. Woodman.

REV^D W^M KNIBB.

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